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ART. I. *The Poetical Works of the late Thomas Warton, B.D.*, Fellow of Trinity College, Oxford; and Poet Laureate. Fifth Edition, corrected and enlarged. To which are now added, Inscriptionum Romanarum Delectus, and an Inaugural Speech as Camden Professor of History, never before published. Together with Memoirs of his Life and Writings; and Notes critical and explanatory. By Richard Mant, M.A., Fellow of Oriel College, Oxford. 2 Vols. 8vo. 14s. Boards. Rivingtons. 1802.

BIOGRAPHICAL pursuits have lately been much cultivated; and though, in some instances, a blameable minuteness of inquiry has been indulged, it must be acknowleged that several valuable memoirs have appeared. Historical composition is certainly more elaborate and more dignified: but biography possesses greater interest, and perhaps its result is more beneficial to society. It admonishes in explicit terms, and such as cannot be mistaken.—"*Hoc facito, hoc fugito; hoc laudi est, hoc vitio datur*;" is the commanding language in which it speaks; and it presents a mirror that discovers a faithful resemblance, which can never be consulted without advantage. The advice of Demea may with propriety be applied to this study:

"—— *deinque*
Inspicere, tanquam in speculum, in vitas omnium
Jubeo, atque ex aliis sumere exemplum sibi.—"

We have borne frequent and willing testimony to the merits of the late Poet Laureat; and we are happy in receiving a complete collection of his poetical works, recommended also by some account of his life. From these particulars, we learn that Thomas Warton was descended from an antient and honourable family in Yorkshire, and was the son of Thomas Warton, vicar of Basingstoke, Hants, who distinguished himself by several poetical productions, which were collected and published by subscription in the year 1748. This gentleman is reported to have been the author of a well-known admirable epigram, occasioned by a regiment being sent by George the

Second to Oxford, at the time that he gave a collection of books to the University of Cambridge:

"Our Royal Master saw, with heedful eyes,
The wants of his two Universities:
Troops he to Oxford sent, as knowing why,
That learned body wanted loyalty:
But books to Cambridge gave, as well discerning,
That this right loyal body wanted learning."—

When this *jeu d'esprit* was once triumphantly quoted by Dr. Johnson, it was answered by Sir William Browne, a physician, in these lines; which the Doctor allowed to be the happiest extemporaneous production that he had ever heard:

"The King to Oxford sent his troop of horse,
For Tories own no argument but Force;
With equal care, to Cambridge books he sent,
For Whigs allow no force but argument."—

The late Mr. Warton was born at Basingstoke in 1728, and discovered an early attachment to books, with a maturity of mental powers very unusual in a boy. The following letter, addressed by him to his sister when he was only nine years old, is a very extraordinary performance, and must have excited the hope of great future excellence:

"Dear Sister,

"I thank you for your letter; and in return, I send you the first production of my little Muse, which I wish was now old enough to make a song for you to set to music; but at present I send you these four Verses.

"On Leander's swimming over the Hellespont to Hero.

"Translated by me from the Latin of Martial.

"When bold Leander sought his distant Fair,
(Nor could the sea a braver burthen bear,)
Thus to the swelling waves he spoke his woe:
Drown me on my return,—but spare me, as I go."

I agree with you in thinking that Friendship, like Truth, should be without form or ornament; and that both appear best in their dishabille. Let Friendship, therefore, and Truth, Music and Poetry, go hand in hand.

"The above Verses I know are a trifle,—but you will make good-natured allowances for my little young Muse; it will be my utmost ambition to make some verses, that you can set to your harpsichord;—and to shew you upon all occasions

"how sincerely I am your

"affectionate Brother,

"*From the School, Nov. 7, 1737.*"

"THOMAS WARTON."

He continued under the care of his father till he was removed to Oxford in the year 1743, when he was admitted a

commoner, and soon afterward was elected a scholar, of Trinity College. Between this time and the year 1749, different poems were published by Mr. Warton, particularly "The Pleasures of Melancholy," reprinted with material alterations in Dodsley's Collection. In 1749, his "Triumph of Isis" appeared, occasioned by a poem of Mr. Mason intitled, "Isis, an Elegy." This circumstance, together with an anecdote which we shall transcribe, produced a curious letter from Mason, which we shall also present to our readers:

'On the anonymous publication of the "Heroic Epistle to Sir William Chambers" about the year 1776, it is known that various opinions were entertained, as to who was the author. Mr. Warton being present in a large company, where it was the subject of conversation, ascribed it to Mason. The declaration was at first made inadvertently. "Well," said he, "if I had been Mason, I would not have written it." When his words were taken up, he was surprised at his having so committed himself; but having once delivered, proceeded to substantiate, his opinion. It was founded on the internal evidence of the poem; versification, style, &c. "But, Mr. Warton, style is so uncertain a criterion:—how can you pretend to say that the poem was written by Mason from its style?" "Just (he answered) as a hatter would tell you who made that hat."

'The opinion, thus delivered and supported, by some means came to the knowledge of Mason; who, having occasion to write to Warton about the time, took notice of it in the following letter:

"Sir, York, April 24, 1777.

"Our good friend the Bishop of Litchfield had sent me your obliging letter to him the post before I received yours on the same subject. I think myself much honoured by your attention to this application in behalf of Mr. Plumer, and heartily hope he may be deserving of the favours you mean to shew him. I must own to you, however, that the Gentleman is a stranger to me, and that I was induced to apply to you, by means of the Bishop, in order to oblige a third person, who gave him a high character.

"I have to thank you also for the very flattering sentiments which you express of my late publication, and also for the most acceptable present of that elegant collection of poems, with which you have obliged the public. I am however sorry to find, that 'The Triumph of Isis' has not found a place near the delicate 'Complaint of Cherwell,' to which it was a proper companion; and I fear that a punctilio of politeness to me was the occasion of its exclusion. Had I known of your intention of making this collection, most certainly I should have pleaded for the insertion of that poem, which I assure you I think greatly excels the Elegy which occasioned it, both in its poetical imagery, and the correct flow of its versification. And if I put any value upon my own juvenile production, it is because it is written on those old Whig principles, which I am as proud of holding now that they are *out* of fashion and I am turned fifty, as I then was when they were *in* fashion, and I was hardly turned twenty. I trust, Sir, you are a Tory moderate enough to forgive me this wrong.

'But while I have the pleasure of writing to you, I feel myself half inclined to add a short expostulation on another subject. I have been told that you have pronounced me very frequently in company to be the author of the Heroic Epistle to Sir William Chambers, and I am told too that the Premier himself suspects that I am so upon your authority. Surely, Sir, mere internal evidence (and you can possibly have no other) can never be sufficient to ground such a determination upon, when you consider how many persons in this rhyming age of ours are possessed of that knack of Pope's versification, which constitutes one part of the merit of that poem; and as to the wit, humour, or satire which it contains, no parts of my writings could ever lead you, by their analogy, to form so peremptory a judgment. I acquit you however in this procedure of every, even the slightest degree of ill nature; and believe that what you have said was only to show your critical acumen. I only mention it that you may be more cautious of speaking of other persons in like manner, who may throw such anonymous bantlings of their brain into the wide world. To some of these it might prove an essential injury; for though they might deserve the frown of power (as the author in question certainly does) yet I am persuaded that your good nature would be hurt if that frown was either increased or fixed by your ipse dixit.

"To say more on this trivial subject would betray a solicitude on my part very foreign from my present feelings or inclination. My easy and independent circumstances make such a suspicion sit mighty easy upon me; and the Minister, nay the whole Ministry, are free to think what they please of a man, who neither aims to solicit, nor wishes to accept, any favour from them.

"Believe me to be with the truest esteem,

"Sir,

"your much obliged

"and very faithful servant,

"W. Mason."

"P. S. I should be sorry if you thought this latter part of my letter required any answer."

Mr. Mant proceeds to state the different works which Warton edited and wrote; and, on the subject of his Theocritus, he introduces a letter addressed to him by Reiske:

'By the purchase of a copy of the Theocritus from Mr. Payne, the bookseller, into whose hands the library of our Author came on the death of his brother, Dr. Joseph Warton, in 1800, I am enabled to lay before my readers the following original letter from Reiske, the editor of the Greek orators, &c. whose edition of Theocritus had appeared just before Warton's, and was noticed in his preface with commendation.

"Wartono V. C.

"S. P. D.

"J. J. Reiske.

"Misit ad me nuper Askewius V. C. Theocritum à Te, Vir Doctissime, egregie expolitum. Non potui facere, quin tibi provinciam hanc

hanc cum laude gestam congratularer, et hisce meis ad te testatum facerem literis, cum sensu gaudii memorisque animi me legisse laudes abs te in opusculum meum Theocriteum, per festinationem effusum magis quam meditatione atque mora maturatum, collatas. Raro à me discedis, aut ubi tamen in alia discedis, sedulo cavisti humanitatem ne qua læderes, dissimillimus hac in re Toupio, homini truculento et maledico, cujus literas majoris sim facturus, si humanius alios tractare, et ipse sibi parcere, suæque famæ consulere melius didicisset. Injuriis tot et tam atrocibus, quibus in me grassatus est, nullis meis provocatus, aliud nihil reponam, quam ut meliorem ei mentem apprecer. Probra enim jactare, et in alios rerum suarum satagentes furiose bacchari, neque didici, neque juvat, neque vacat. Tu vero, mi Wartone, perge hac, quam inisti, via, et bene bonis de literis mereri, et famam meam ad cives tuos tueri, et commendatione tua cœptum meum Demosthenicum secundare. Bene vale. Scripsi Lipsiæ d. 22. Octobr. 1770.

" Viro clarissimo Wartono.
" Editori Theocriti
" Oxonium."

After having enumerated all the literary pursuits in which Mr. Warton had been engaged, Mr. Mant informs his readers that his author died at Oxford in May 1790, and presents them with the following sketch of his character, furnished by Dr. Huntingford, Warden of Winchester, and the present Bishop of Gloucester:

" As in the time of his vacation and residence at Winchester he was free from all restraint of academical life, Mr. Warton's real character could no where be better known than at this place.

" Unaffected as he was in all his sentiments and manners, he was pleased with the native simplicity of the young people educated by his brother, and frequently shewed them instances of kind condescension, which endeared him to the community of Winchester scholars.

" It is said ' Men of genius are melancholy ;' omnes *ingeniosos melancholicos*. (Cic. *Tusc. Disp.* i. 33.) There certainly was in our Author a serious cast of mind, which makes him speak with particular delight of ' cloysters pale ;' of ' the ruin'd abbey's moss-grown piles ;' of ' the taper'd choir ;' and ' sequester'd isles of the deep dome :' yet in his general intercourse there was nothing gloomy, but every thing cheerful. Indeed before the fastidious and disputatious he would sit reserved: but when in company with persons, who themselves were easy in their manners, ' Nemo unquam urbanitate, nemo lepore, nemo suavitate conditior ;' as Cicero says of C. Julius (*de Cl. Orator.*): ' No one seasoned his discourse with more wit, humour, and pleasantry.' That he could be facetious we discern in his poems ; and the versatility of his genius appears in that variety, by which they are diversified.

" A sense of conscious worth will naturally arise in a mind, which, being itself endowed with superior talents, reflects on its own powers and exertions, and compares them with inferior abilities, and less active endeavours. It is however the part of modesty never to let that

self-consciousness so operate, as to occasion disgust by an appearance of vanity and presumption. Such modesty was predominant in Mr. Warton. For he was so far from ever making an ostentatious display of his great attainments, that, on the contrary, he would much more frequently conceal than shew them.

" He was fond of seeing and frequenting public sights. Yet those were very much mistaken in their opinion of him, who from this circumstance conceived he was therefore spending his time idly. There have been few men, whose minds were always at work so much as his. He would stand indeed among spectators, and perhaps at first view be engaged for a moment by what was exhibiting: but his thoughts were soon absorbed by some subject of consideration, which was then passing within himself; and those, who were acquainted with his looks, well knew, when his attention was turned to some literary contemplation.

" His practice was to rise at a moderate hour; and to read and write much in the course of every day. And this practice he would continue during the greater part of his long vacation; applying himself with a degree of industry, which far exceeded what was generally imagined, and was far more intense than what was exercised by many of those, who either in their ignorance presumed, or in their envy delighted, to depreciate his excellence.

" To the Chapel of the College he punctually resorted on stated days of public service; for, in his own language, he loved

" The clear slow-dittied chaunt, or varied hymn;

And was strongly attached to the Church of England in all the offices of her Liturgy.

" From the whole of what was known of him at Winchester, through a period of nearly forty years, he is there recollected and beloved as a most amiable man, and considered as one of the chief literary characters of his age: equal to the best scholars in the elegant parts of classical learning; superior to the generality in literature of the modern kind; a Poet of fine fancy and masculine style; and a Critic of deep information, sound judgment, and correct taste."

The reader will perceive that this narrative is not devoid of entertainment: but it has been extended to an unnecessary length, and contains *minutiæ* which might without injury have been omitted. We are by no means insensible to Mr. Warton's various merits, and recollect with gratitude the pleasure which we have derived from a perusal both of his critical and of his poetical works; yet we cannot but think that the partiality of an editor has induced Mr. Mant to estimate his abilities too highly, when he assigns to him a more eminent situation in the Temple of Fame than to his illustrious contemporary Gray. He allows, with several restrictions and modifications indeed, which seem to annihilate the value of the praise, that the superiority in point of poetical genius must be adjudged to Gray; and what reader of taste will not join in this sentiment?

sentiment? In the comparison between these two distinguished writers, it is here quaintly and not very intelligibly observed, that 'the only species of composition, in which Gray has distinguished himself to the exclusion of Warton, is epistolary correspondence; *a fortuitous species of composition, requiring no great strength of mind or seriousness of application.*'—

As we frequently have had occasion to consider Mr. Warton's poetry, and dwelt at considerable length in our tenth volume, N.S. on its characteristic merits, we shall refer our readers to that article: but we cannot satisfy ourselves without quoting a short Latin poem, which formed the basis of "*The Progress of Discontent,*" one of this author's most agreeable productions, and one of the happiest imitations of Swift's manner with which we are acquainted:

"*Qui fit Mæcenas, &c.*"

'*Cum Juvenis nostras subiit novus advena sedes,*
Continuo POPI *præmia magna petit:*
Deinde potens voti quiddam sublimius ambit,
Et socii lepidum munus inire cupit:
At socius mavult transire ad rura sacerdos;
Arridetque uxor jam propriique lares;
Ad rus transmisso, vitam instaurare priorem
Atque iterum POPI *tecta subire juvat.*
O pectus mire varium et mutabile! cui sors
Quæ petita placet, nulla potita placet.'

These volumes are loaded with many very unimportant notes, pointing out resemblances which are in their nature most trivially minute, or which immediately suggest themselves to persons who are conversant with our English Poets.—In his poem on Newmarket, Mr. Warton has said,

"Here aged oaks uprear their branches hoar,
And form dark groves, which Druids might *adore.*"—

The last word *naturally* reminds the editor of this couplet in Pope;

"On her white breast a sparkling cross she wore,
Which Jews might kiss, and Infidels *adore.*"—

What can be more easy or more useless than such criticism?—The admirers of Thomson will scarcely agree with Mr. Mant, when he remarks that 'the *Seasons* are greatly incumbered by verbiage and false taste in compostion.'

S.R.

ART. II. *An Essay on Education*; in which are particularly considered the Merits and the Defects of the Discipline and Instruction in our Academies. By the Rev. William Barrow, LL.D. & F.A.S., Author of the Bampton Lecture for 1799, and late Master of the Academy, Soho-Square, London. 12mo. 2 Vols. 8s. Boards. Rivingtons. 1802.

As the science of Politics may be divided into two distinct classes, the speculative and the practical; and as different men, according as they happen to be more or less conversant with public affairs, form their theory either from actual observation on the state of mankind, which is the only safe clue to direct their steps, or else from abstract notions of political justice, which perhaps will prove on trial to be visionary and inapplicable; so, in the business of Education, systems are constructed partly by those who theorize in their closets on the powers and capacities of youth, and partly by those who have learned from their own experience the nature of those powers, and the most effectual method of imparting to them their proper force and expansion.

In either case, however, whether in the republic of a school or a state, the prudent senator, much as he may approve the plans of the speculatist *à priori*, will be ready to listen with peculiar deference to those who have made the experiment, and have taken an active share in the administration of affairs. On this account, the essay of Dr. Barrow on Education is intitled to the attention of all who consult the interests of the rising generation: since he long presided with credit and success over one of the principal academies of the metropolis, and (as he informs us in his preface) has long had it in contemplation to communicate to the world his sentiments on this subject. Having now retired from public life, he has taken the opportunity of committing his thoughts to paper; regretting that he had not formerly begun to treasure up for future use those observations which occurred to him in the busy scene of action, because he might thus have presented his readers with a more exact and copious detail, than that which memory is able to retrace. A perusal of the work, however, manifests to us that the Doctor's memory is sufficiently correct to furnish many important and valuable counsels; and it is written with correctness and precision: evidently proceeding from the pen of a scholar and a gentleman, and free from any admixture of that affectation and pedantry which almost naturally attach to those who live apart from the world, and are long accustomed to be regarded as the oracle, "*quem penes arbitrium est et jus et norma loquendi.*"

After

After a judicious and well-written preface, we open the 1st chapter, *On the Importance and Necessity of a right Education.*—Having defined the term Education, as it includes the whole system of thought and action which marks the future man, the Doctor points out its importance, in regard to both the intellectual and the moral faculties. On the latter qualities, he thus remarks:

'One of the important advantages of discipline and instruction in early youth is the melioration of the temper. Without habitual subjection to precept and authority, every irritation would break forth into violence and outrage, and every desire would become ungovernable; resentment of injuries, real or supposed, would exert itself in revenge; and impatience of restraint would soon ripen into disobedience and rebellion. That total disguise of sentiment, which constitutes hypocrisy; that dishonourable suppression of feeling, which is subservient only to private interest; the passive submission of a slave, and the artful sycophancy of a courtier; these ought to excite in the ingenuous minds of youth only contempt and abhorrence. But that decent and settled command of temper, which a good education is known to give, and habit to confirm, this is useful and creditable alike to the individual and to society. To the former it preserves tranquillity of mind, and to the latter good humour and good manners. It guards the pleasure of the lighter amusements, facilitates the transactions of business, and adds grace to the performance of moral duties.

'There is another advantage resulting from the circumstances of a *scholastic* education, of more value to the future man, than will at first sight be easily supposed; the power, by which, whatever can be done, can be done at once; by which intellectual wealth can be immediately produced in current coin; that self-possession, by which he can at all times determine and perform what the occasion requires; that promptitude of thought and action, so essentially necessary to eminence in any public profession; that ready and spontaneous eloquence, which is no less useful in business, than pleasing in conversation; that command over his inclinations and passions, which enables him to convert to his own purposes the passions and inclinations of others; that confidence in himself and his own strength, which guards him against surprize, and leads him to meet difficulty or danger without dismay;—these advantages, with all their various branches and dependencies, are, not indeed universally and exclusively, but the most early, the most frequently, and the most effectually, obtained from the discipline, the studies, and the amusements of a large and well regulated school. It is the observation of Bacon, that "Reading makes a full man, conversation makes a ready man, and writing makes an exact man." But unless the foundation of these various excellencies be laid in the usual season of instruction, a superstructure is seldom afterwards erected of much beauty or utility.'

From these considerations on the rectitude of the understanding and the heart, as dependent on a proper education, the

the author proceeds to a higher object which education has in view; and our readers will be pleased with the manly and pious sentiments of Dr. B. on this head:

'For the support of virtue, education has a yet more solemn task to perform,—to instruct the student in the doctrines and precepts of the Christian religion. Some fanciful or malignant theorists of modern times have, indeed, maintained, that every man should be left to form his own notions of the great Creator from the contemplation of his works, and to regulate his faith and worship by his own discoveries and his own conclusions. But it is found by experience that sentiments of piety seldom take firm possession of the mind, unless they are impressed upon it by the instruction and habits of early youth: and religion is to be considered, not only as forming the relation between man and his God, as creator and creature, as governour and subject; but as the support of the relation between man and man; as the foundation and principle of moral and social duties. It is the only rule that is universal in its application; the only obligation that is intelligible and unanswerable; the only law that is sanctioned by adequate authority. In support of these sentiments we have the concurrent testimony of all ages and nations. Antient as well as modern legislators have united a religious establishment with their political institutions; and whether acquainted only with the doctrines of heathen superstition, or enlightened by the pure theology of the gospel, they have equally prescribed the instruction of youth in the faith and worship, as well as in the arts and sciences, of their country. Here then is the most momentous duty of education; for here is, of all that is truly amiable and useful, the foundation and the completion; the beginning and the end. Religion is equally the basis of private virtue, and public faith; of the happiness of the individual and the prosperity of the nation.'

In chap. 2d, Dr. Barrow combats the modern doctrine of the evils which result from *the Prejudices of Education.* It is here properly shewn that such is the nature of man, that what is called prejudice or prepossession must unavoidably be the ground-work of human principles and conduct; that few among the bulk of mankind can ever think and reason wholly for themselves; and that even those who *do* exercise those faculties will all be influenced, more or less, by early habits and impressions. This idea brings to our recollection an observation of a great writer, that "man is a bundle of habits."—Some remarks in this chapter, however, on the danger of 'enlightening the people,' and on 'modern philosophism,' led us to suspect that the author is by no means an unprejudiced advocate for prejudice. It is the fashion of the times to employ the arts of declamation on these subjects; and while declaimers accuse the philosopher as the "*audax omnia perpeti,*" they themselves "*ruunt per fas nefasque*" to shield established usage. At the close of the

the chapter, indeed, the Doctor with much modesty and candour disclaims all bigotry, and every wish to check the freedom of disquisition.

Chapter 3d treats of *the Discipline and Instruction of Infants.* On this subject, the author differs from some 'modern theorists,' who propose to govern children by reason, and to convey instruction under the form of pleasure. It is here maintained, on the contrary, that authority must be exerted, and pleasure be made the reward of obedience. In several points, however, we observe that Dr. B. coincides with 'modern theorists;' with Miss Hamilton, and others, respecting the proper treatment of children. He steers a just and middle course between the extremes of antient custom and *modern reform.*

In chapter 4, the subject so repeatedly canvassed is again renewed, *On the comparative Advantages of public and private Education.* The evils which certainly attend the private method, and even the present fashionable plan of a limited number of pupils, are here forcibly recounted; and the beneficial effects of a public school are placed in a favourable point of view. Concessions in the mean time are made by the author, which evince much candour and good sense, as will appear by the conclusion of the chapter:

'In the observations that have been made upon the comparative advantages of publick and private education, it is not to be supposed that the result will always be precisely what has been stated. A thousand circumstances continually intervene to vary the effect of every system, and disappoint the conclusions of every calculation. Whatever mode be adopted, a wide difference will be made in the success by the various degrees of ability and diligence exerted by different teachers, and still more by the varieties of capacity and temper in their different pupils. Private tuition has sometimes produced men of the most brilliant talents; and dulness and stupidity have often issued from our publick schools. But supposing the different students equally endowed by nature, and the same judgment and exertions in the respective preceptors, the effects that have been stated from the different modes of instruction may most reasonably and usually be expected. The natural fertility of the soil cannot even by mismanagement be wholly suppressed; nor can its sterility by any skill and care be so successfully cultivated, as to yield a rich and luxuriant produce.

'Nor is it to be supposed that any system of education can be adopted, which shall comprehend every possible benefit, and exclude every possible inconvenience. In almost every thing human a compromise must be made. As we approach one advantage, we generally recede from another; and a greater evil can sometimes be avoided only by submitting to a less. Though in the important business of education we must relinquish speculative perfection for attainable excellence, yet happily something like an union between private

private and public instruction may be formed. While the student attends his school during the day, he may in the evening receive the assistance of a private teacher; not, certainly, to save him the labour of performing his own exercise; not to prevent, but stimulate, the exertion of his own powers; to explain to him the subject proposed; to illustrate the principles of composition; to relieve him from any difficulty, that may impede his progress; to enable him to proceed aright, or to correct what is amiss; to supply, in short, whatever the regulations of the school may not admit, or the thoughtlessness of the youth may have neglected. Even this scheme is not without its difficulties and objections. And while some of our publick schools continue it, from their experience of its utility; others have rejected it, from a knowledge of its abuses. This, however, is the plan which I can venture to recommend with the greatest confidence; because I have seen it attended with the most beneficial effects. No system, however it may deserve success, can always command it. No future event, depending on human wisdom and human passions, can be considered as certain.'

The 5th chapter treats *on the Choice of a School.*—With respect to the great endowed schools of this country, Dr. B. considers them as nearly equal, and all of them worthy of a parent's choice. In academies, he recommends the parent to attend to the moral character and known accomplishments of the master, to prefer a clergyman of the established church, and a situation in the country.

Chapter 6th, *On consulting the Genius in order to determine the Profession*, is well worthy the attention of parents; and we particularly recommend the advice given in the following passages:

'If there be any strong and unequivocal marks of aptitude and inclination for a particular pursuit; whether given by nature or the nursery, whether the result of instinct or of accident; they may generally be very early and very easily discovered; and ought certainly to have their weight in the choice of a profession. But the existence of this natural genius is so doubtful, or its effects so feeble, that it rarely can be depended on; and need not be much regarded. In fixing a youth's future occupation in the world, our attention will be claimed by objects of much greater importance; because of much more influence upon his prosperity and his virtue.

'Let the parent's situation in life be first maturely considered; his rank and his property, his interest, his connections and his prospects. These will best determine the destination of the son: as it is within the circle of these, that his father can most effectually assist and support him. Ambitious efforts to push him beyond these more frequently bring ridicule and repentance, than wealth, honour, or enjoyment. His own desire of distinction will probably require restraint, rather than encouragement; the curb, rather than the spur. To indulge a youth in the various luxuries of his apparel and his table, of company, expence, and dissipation, beyond the just measure of his birth

birth and fortune, in order to procure for him a more elevated station in society, has, indeed, been occasionally successful, and is therefore frequently attempted. But the more usual result has been loss and disappointment to the parent; and to the son, mortification and misery; to feel with additional poignancy the want of what he had long enjoyed; and those hardships of his humble state, for which no previous discipline had prepared him.

'Too many parents seem to forget the observation of Rochefoucault, *that we may appear great in an employment below our merit; but that we shall generally appear little in one that is above it.* Titles themselves only disgrace those, whose actions disgrace their titles. No supposition, indeed, is more erroneous or mischievous, than that he best discharges his duty to his offspring, who raises them the most above his own level in the world. Neither happiness nor virtue are proportioned to rank or riches. And if any man really enjoys more satisfaction than falls to the lot of men in general, it is he who has risen by his own efforts from a humbler to a higher situation of life; and who can compare his present affluence and elevation with his former want and obscurity. In opposition to classical authority, that an estate obtained not by labour, but by inheritance, is a necessary ingredient in human happiness; it has always appeared to me to be a less kindness to a son, to bequeath him a fortune, than to give him an opportunity to obtain it for himself; to place him in a situation, where his progressive advancement may depend upon his own exertions. Nothing, indeed, can justify the attempt to give him a distinguished place in society, but his possessing such talents as will enable him to discharge its duties with honour to himself, and advantage to the publick; and to ascertain whether he really possesses those talents is supposed to be hardly less difficult to the parent, than it is in itself important.'

The Estimation, Treatment, and Grievances of the Masters of our Academies, form the subject of chapter 7. The vexations which the master has to endure from the officious interference of parents and friends, and from various other causes, are here *feelingly* described.

Chapter 8th, *On Grammars.* Dr. B. declines a minute examination of the respective merits of our different grammars, but he laments the want of uniformity of these rudiments in different schools; and he thinks that the law of Henry VIII. prescribing an uniform method of teaching Latin might be again enforced with advantage.

The remaining chapters of Volume I. are; *On the Study of the English Language.—On Writing, Arithmetic, and the Mathematics.—On the Study of the Classics.*—We much approve the author's advice that the English tongue should be more assiduously cultivated in our schools than it generally is. Mathematics, as they are taught in our academies, we fear, are of little benefit to the pupil. The vindication of the study of

the classics is worthy of one whose accomplishments bear testimony to their value and importance, as an essential part of a liberal education.

Chapter 12th, the first of the 2d volume, considers *the Art of Teaching*, and particularly as it applies to the classics. As the useful rules here prescribed will be more interesting to teachers than to readers in general, we shall quote only the judicious summing-up of this chapter:

'Before the teacher dismisses any class of his scholars to their places, it will become him to consider, whether they return from him wiser than they came; whether the sense of any word or sentence, whether any rule of grammar or construction, whether any truth of science, of history, or of morals, has been rendered more clear to their understandings, or more deeply fixed in their recollection. And if nothing of this kind has been effected, he may be assured, he has not performed what his station and his duty require. The time that can be allotted to the business of education does not allow it to continue for a moment at a stand. No lesson should pass without its proportion of benefit to the student.

'In teaching the classicks, the preceptor should not fail perpetually to illustrate antient laws and customs, characters and transactions, by their corresponding objects in modern times: and to compare and contrast the brilliant passages in the writers of antiquity with the beauties of our national authors. This will often recommend the latter to notice, and make both more fully understood. It will attract and fix the attention of the student, by exhibiting his labour in the colours of pleasure. Just observations, elucidated and enforced by apposite anecdotes, will always engage the most thoughtless and volatile; and while the latter are remembered, the former will not be wholly forgotten. It is by these occasional and incidental remarks, that the taste for literature is often implanted and matured, and that the principles of judgment and criticism are successfully taught, without the repelling formality of a lecture. It is thus that the important subjects of politicks, of ethicks, and of religion itself, may be introduced with the greatest advantage; and the soundest principles immoveably established in the mind.'

In treating on *the Use of Translations* by the pupil (chap. 13.), Dr. B. condemns them in general, excepting a poetical version of a poet. The *ordo*, *interpretatio*, and much of the notes *in usum Delphini*, are also rejected; and we agree with Dr. B. that these aids contribute eventually to retard rather than to accelerate the pupil's progress. Some notes are certainly beneficial; and so is occasional assistance: but the latter should proceed from the master, and not from a translation.—Several auxiliary books are recommended in this chapter.

Chapter 14. discusses the utility of introducing the pupil to some acquaintance with *Mythology*, *Geography*, *Chronology*, and *History*.—We are inclined to question the propriety of beginning

ning geography by the use of the globes: on the ground that such a method is calculated to teach the pupil certain mechanical skill, without enlarging his comprehension of the science.

On Composition in Prose and Verse, chap. 15.—The method adopted in our public schools, on these points, coincides in general with the plan of Dr. B.

The 16th chapter relates to *the Study of the French Language.* The author disapproves the prevalent custom of teaching French at an early age at school; and he objects to the number of accomplishments, which academies vainly attempt to crowd on their pupils. Among other reasons for checking the *general* study of French, the following are urged:

'Could the language, (says Dr. B.) be perfectly obtained, without prejudice even to other studies, still there are very serious objections to its being made a general object of the earlier part of British education. Many of the modern publications in it abound in sentiments and opinions hostile to every thing which we have been taught to esteem and cultivate; to the precepts of good morals; to the principles of our civil government; and to the doctrines of our national religion. Nor are these dangerous and noxious tenets found only, where they might in some degree be expected, in the theories of the politician, and the disquisitions of the philosopher. But by the dexterity of literary chemistry they are infused into writings of every description; they are brought to unite with principles the most opposite and heterogeneous. The historian interrupts his narrative and relaxes his gravity to sneer at the priesthood and the privileged orders of society; and the traveller pauses in his journey to complain of the restraints and the wretchedness of civilization, in comparison with the freedom and felicity of savage life. The naturalist in his researches can find a confirmation of his infidelity, instead of new proofs of revelation; the mechanism of nature, instead of the wisdom of her Creator: and the novelist, when his licentious sentiments and descriptions have inflamed the passions of his reader, will generally furnish him with a principle, on which they may be indulged without restraint and without remorse. Even the compiler of a dictionary will contrive, in the midst of verbal definitions, to teach practical cruelty under the title of universal philanthropy; atheism in the disguise of devotion; and rebellion and revolution in the form and colour of the natural rights of man. These surely are not the authors which our children ought to peruse; nor will these, if they learn the language, be easily kept out of their hands. In the school and with the teacher a proper selection of books may without difficulty be made. But in their hours of privacy and leisure who shall restrain them? who shall prevent their reading, according to the usual perverseness of our nature, the works most likely to mislead their understandings, and corrupt their morals; and that too with the greatest eagerness, because they have been the most strictly forbidden?

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'It ought to be another reason against this epidemical love of the French language; or at least against making it a general object of study in our schools; that the system is zealously encouraged by the French themselves; and this evidently from views and motives, against which Englishmen ought to be on their guard.'

These arguments would apply against the cultivation of the classical languages; and even against the art of reading itself.

Chapter 17. *On Compulsion and Correction.* Dr. Barrow by no means assents to the fashionable lenity of the present day, but recommends the rigid discipline of the rod; with proper cautions, however; and, we trust, not with greater severity than distinguished the celebrated Dr. Busby. The petty corrections of pinching, caning, &c. are wholly condemned.

The 18th chapter points out the proper limits of *Diversions and Holidays;* and Dr. Barrow sees no reason why the saints of the calendar should be honoured with a day's loss of instruction: unless it were compensated, according to the original design, by an attendance on religious services.

The important duty of *Religious Instruction* forms the subject of chapter 19; and the sentiments here delivered are those of a sensible and judicious friend to the cause of religious truth. With respect to the education of youth in this point, Dr. B. thus observes:

'The truth and excellence of christianity, supported by the commands of its author, constitute the obligation to teach it to those entrusted to our care: and one circumstance, which peculiarly brings the obligation home to the schoolmaster is, that instruction on this subject, above all others, must be early begun and constantly continued. In this point, as in almost every other, man is the creature as much of custom as of conviction; and it is generally confessed, that if sentiments of religion are not impressed upon the mind in infancy or in early youth, they will seldom be impressed with sufficient force and effect. The heart will soon be occupied with other thoughts and other habits; and will not without reluctance receive such novel opinions, as tend to impose additional restraints upon its appetites and propensities. A vacant mind may, indeed, be seized at any period with the terrors of superstition, or the reveries of enthusiasm; but in youth only can be taught such a steady and rational system of faith, as shall form the principle of duty, and the comfort of affliction, through all the vicissitudes of life. Where the workings of the human heart and the motives of human action are concerned, an appeal to facts can never be wholly unequivocal and decisive. But the superior morality of the people at large, in the northern districts of the kingdom, has always been ascribed, as one principal cause, to the numbers and the conduct of their schools. In them the doctrines and duties of religion form the most prominent feature in the system of education. *Infant Libraries*, filled with natural philosophy and

French

French philanthropy, have not yet superseded the catechism and the bible.'—

'With respect to the mode of teaching religion to youth, I know not that any great improvement can be made upon the course usually pursued. One general caution may be given; of which the advantages will be considerable, if it be judiciously observed. To reason with our children upon every subject and every occasion is too much the fashion of the present day. Let them be taught religion at least, in the first instance, rather by authority, than by argument. Let the objections of the infidel and the subtleties of the metaphysician be kept, as much as possible, out of their sight; and the fundamental doctrines of Christianity inculcated, as truths too simple to be misunderstood, and too certain to be disputed. When the schoolboy reads in his bible, that *in the beginning God created the heaven and the earth*, he believes the fact related, without any difficulty respecting the existence or the power of the Creator, the properties and the distinctions of matter and of spirit. But if you attempt to shew him by logical deduction, that no effect can be produced without an adequate cause; that the world could not make itself, and was therefore made by an incomprehensible being, whom we call God; you will probably perplex rather than convince him: you will teach him to question what he would otherwise have steadily believed; or you will at best procure only that feeble and indecisive assent, which will neither secure his mind from scepticism, nor his conduct from depravity. When, again, he peruses the injunction of the Apostle, *Let every soul be subject to the higher powers; for the powers that be are ordained of God*; he makes no question but that divine, as well as human, authority has commanded his obedience to the established laws of his country; and he considers sedition and insurrection as offences, not less against the precepts of religion, than against patriotism and good morals. But if you undertake to prove that subordination is necessary to the well-being of society; that the smaller number must always govern, and the greater obey; and that it is more advantageous to himself to submit to restraint in his own person, than that others should be allowed to act without controul; in all probability he either will not understand what you have endeavoured to teach; or he will conclude that what it requires so much argument to support may possibly be erroneous or false. He may be led to adopt the dangerous and ruinous notions, that he is not bound to believe more than can be scientifically proved; and that civil policy has principles and objects of its own, independent of the authority of the Deity, and without reference to the precepts of his revelation. It is equally known and lamented that too early an introduction to controversy has often made in theology a sceptick, in morals a latitudinarian, and in politicks a republican. Let the youthful student be kept far from it, then, till the exercise of his faculties on other subjects has enabled him to comprehend, not only the true force of the arguments, which the several disputants may have respectively employed, but the various causes from which it happens that differences of opinion may always exist amongst mankind, without any diminution of the certainty of truth, or of the obligations of moral duty.'

This is a delicate point; and Dr. B. must not expect that all his positions will be approved by every reader. His general argument, however, is impregnable, when not weakened by alliance with the inferior considerations of parties and sects; and certainly no advocate for the cause of truth can object to the caution, that a maturity of judgment should be allowed to take place, before the powers of the mind are called to discriminate in questions of difficulty and doubt which arise out of momentous subjects.

Ch. 20th, *On the Virtues and Vices of Boys.*—The excessive indulgence of parents is here pointed out as the fatal source of the vices which afterward require correction; and the vigilance of the master is directed to the proper restraint of them.

The 21st chapter relates to *Ornamental Accomplishments, Fencing, Drawing,* &c. &c.—A number of sensible observations occur on these topics.

Ch. 22. *On an early Knowlege of the World.*—Without wishing to depreciate the value of a knowlege of the world, Dr. B. condemns a very early introduction to it, as familiarizing youth to the vices of men, retarding their improvement in real knowlege, injuring their health, and exposing them to trial and temptation of every kind, while they are unfurnished with principles to distinguish what is innocent from what is criminal. Where is the sensible parent who will deny the weight of these salutary cautions?

The last chapter treats on *the Effects of the late Revolution in France on Opinions and Manners in this Kingdom.*—To guard against that host of evils, which Dr. B. states as originating in the Revolution of France, viz.; dissaffection in the populace, disobedience to parents, contempt of religion, contempt of the female sex and the rites of marriage, with a disposition to *perfidy* and *cruelty*, is surely the duty of all, whatever be the source from which they proceed: but it appears to us that Dr. B. has caught the influence of alarm on this topic, and is led by a laudable zeal for the public good to declaim against imaginary evils: for we still see, in our countrymen, fidelity and loyalty both to the government and to the fair, filial affection, and hearts "open as day to melting charity."—We hope that neither *the abuses* of the French revolution, nor any other example, will ever seduce our countrymen from their respect and attachment to these amiable virtues.

In terminating this article, we shall only repeat our general opinion that Dr. Barrow's work forms a valuable guide to parents, in a variety of points respecting their offspring; and an useful monitor to those who are about to undertake the arduous and important office of superintending the education of youth.

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ART. III. *A Tour throughout South Wales and Monmouthshire.* Comprehending a general Survey of the Picturesque Scenery, Remains of Antiquity, Historical Events, peculiar Manners, and commercial Situations, of that interesting Portion of the British Empire. By J. T. Barber, F.S.A. Illustrated with a Map and Twenty Views, engraved from Drawings by the Author. 8vo. pp. 359. 1l. 5s. Boards. Cadell and Davies. 1803.

THE lovers of travels are here presented with a very pleasing volume, descriptive of a most beautiful country, which has frequently employed the talents of its admiring visitants, but which still offers the most attractive materials. From the comprehensive nature of the title-page, the reader might perhaps expect more *ample* information than this tour will afford: but he will be gratified with its quality, if not with its quantity. The author's representations of picturesque scenery are conveyed in appropriate composition; and in many respects we must approve Mr. Barber's condensation as a laudable brevity, and one of the best qualities which can belong to works of this nature. Indeed it may truly be said that he is not a tedious guide, and never wearies us with too much of minute detail; generally contenting himself with pointing out the prominent features to our notice, and carrying us over a large space of ground in a short time.—Mr. B.'s concise *advertisement* explains his design and plan:

'The intention of this Work is, to point out and describe such objects as command general interest throughout the country.—The usual plan of Tours only comprising a particular route, unless that precise line be retraced, a Tourist is obliged to encumber himself with several books, to enable him to gain all the information that he requires. The author has felt this inconvenience in several excursions through Great Britain; and has therefore selected from the best authorities an account of those few parts which he had not an opportunity of visiting; in order that this Work may exhibit a general survey of Southern Cambria.'

Most of the plates which adorn this book are intitled to particular commendation; the subjects having much interest, and the execution being very pleasing.

To enable the reader to form a judgment of the author's powers of describing picturesque scenery, we shall furnish him with a few extracts.

'We were detained at Aberystwith by the continuance of a violent rain, which had deluged the neighbourhood for several days. At length a cessation of the storm allowed us to resume our journey, though not to perform a projected excursion to the summit of Plinlimmon, which is only free from clouds in very fair weather. Returning up the hilly confines of the valley, we again admired the

meandering Rhydol, and its gentle accompaniment; but following its course, as we advanced through a wild romantic district, the character of the valley soon changed; dark wooded hills, aspiring to the dignity of mountains, advanced their shagged sides toward the stream, and, gradually closing to an impervious glen, shut up the river in their recess. Beyond these hills rose the broken line of mountains forming the termination of South Wales, where mighty Plinlimmon, lord of the boundary, raised his stupendous head in majestic desolation, though half concealed by eddying clouds: the whole scene exhibited unfettered nature in her wildest mood. A pouring rain that now fell over us circumscribed our desert prospects, while we proceeded over uncultivated hills, with scarcely a token of society, to the DEVIL'S BRIDGE.

'The cataract that is here formed by the falls of the Mynach saluted us with its thundering roar, long ere we approached it; but, as we drew near, the strong verberation, rebellowed by surrounding cavernous rocks, seemed to convulse the atmosphere! We hastily put up our horses at the Hafod-arms, a solitary inn; and in a few paces found ourselves on the bridge, suspended over a gulph at which even recollection shudders. This bridge bestrides a lane of almost perpendicular rocks, patched with wood, whose summits are here scarcely five yards asunder. At a terrific depth in the glen rages unseen the impetuous Mynach, engulphed beneath protruding craigs and pendant foliage: but on looking over the parapet, the half-recoiling sight discovers the phrenzied torrent, in one volume of foam, bursting into light, and threatening, as it breaks against the opposing rocks, to tear the mountains from their strong foundations; then, instantly darting into the black abyss beneath, it leaves the imagination free to all the terrors of concealed danger. With emotions of awe, nor without those of fear, we climbed down the side of the rock assisted by steps that were cut in it, and with some peril reached the level of the darkened torrent; where, standing on a projecting craig against which the river bounded, immersed in its spray and deafened by its roar, we involuntarily clung to the rock. The impression of terror subsiding, left us at liberty to examine the features of the scene. Nearly over our heads appeared the bridge attributed to the handy-works of the Devil; but a less cunning workman might have thrown an arch across a fissure of a few feet span; and indeed the native mason who, about 50 years since, built the bridge now used, standing perpendicularly over the old one, has constructed the best arch of the two. The original bridge was built by the Monks of Starflower Abbey near 700 years since. Nor is the singular appearance of these arches devoid of picturesque effect; being tastefully besprinkled with verdure, and relieved by the intervention of numerous branchy trees: while the naked black opposing cliffs, worn out into curious hollows by the torrents, exhibit as bold a rocky chasm as ever was traced by the pencil of Salvator.

'On climbing from this hollow, we proceeded two or three hundred yards to the left of the bridge, and again descended a fearful track, to witness the grand FALLS OF THE MYNACH. Under the direction of a guide, we reached the ordinary station with little difficulty,

ficulty, where the view of the cataract disclosed itself with considerable effect, in four separate cascades; though, from the great fall's being divided by the intervention of a projecting rock, they appeared too much alike: the eye, accustomed to picturesque disposition, in vain sought to fix itself on a pre-eminent feature. I wished to get lower, but it seemed impracticable: emboldened, however, by the example of our guide, I clambered upon the edge of an immense perpendicular strata of rock, to nearly the lower channel of the torrent; when the cataract appeared in the most perfect disposition imaginable: the great fall displayed itself in uninterrupted superiority, and the lesser ones retired as subordinate parts. The perpendicular descent of this cataract is not less than two hundred and ten feet; the first fall is not more than twenty feet; the next increases to sixty; the third diminishes to about twenty; then, after a momentary pause, the torrent bounds over a shelving rock in one tremendous fall of one hundred and ten feet, and soon unites with the Rhydol, here a similar mountain torrent.

'This grand cataract receives no inconsiderable augmentation of terrific appearance from the black stratified rocks forming the glen down which it thunders; nor can the beholder, however firm his mind, divest himself of terror, while, near the bottom of an abyss for ever denied a ray of sun, he views the menacing torrent bursting before him; or contemplates its foaming course tearing at his feet among craigs that its fury has disjoined. If he ventures to look up the acclivitous rock, more real danger threatens his return, when a devious balance or false step would ensure his certain destruction. Yet from the horrors of this gloomy chasm some favoured projections relieve the imagination, ornamented by the light and tasteful pencilling of the mountain ash, intermixed with vigorous sapling oaks; while here and there a tree of riper years, unable to derive support from the scanty soil, falls in premature decay a prostrate ruin.—I have seen water-falls more picturesquely grand than the cataract of the Mynach, but none more awfully so, not even excepting the celebrated falls of Lowdore and Scaleforce in Cumberland.'—

'At Landilo we hastily put up our horses, anxious to feast on the beauties that disclosed themselves as we approached the spot; and, learning that NEWTON PARK, the delightful seat of Lord Dinevawr, afforded the most extensive and picturesque views of the vale, we engaged the keeper's attendance, and proceeded among waving lawns and woody gnolls to a bold hill, where,

"Bosom'd high in tufted trees,"

appeared the picturesque remains of DINEVAWR CASTLE. A winding path, cut through the leafy honours of this hill, conveyed us beneath their dark umbrage to the top. We here climbed a massy fragment of the ruin, and entered a falling apartment, which, according to our guide's information, was once the lady's dressing-room; where, reaching a Gothic window overhung with ivy, a prospect burst upon us, teeming with the most fascinating circumstances of verdant nature; a galaxy of picturesque beauty, at which remembrance becomes entranced, and description faulters! Immediately

beneath, the expansive vale of Towey appears in the fullest display of its charms; a hue of the richest green marks the luxuriance of the soil through the course of the valley, which, continually intersected with dusky hedge-rows, boasts all the elegance of garden parterres. The translucid Towey here wantons in perpetual variety among gay meadows and embowering plantations, where the eye with pleasure traces its fantastic meanders until they disappear behind projecting groves. The rich wood that surrounds the castellated hill clothes a precipitous descent to the water's edge, and, with other sylvan decorations of Newton park, forms the nearmost boundary of the vale. On the opposite side, a huge wild mountain rears its head in desolation to the clouds; and beneath it Golden Grove *, despoiled of its leafy grandeur, now appears in diminished beauty. Several smaller seats and whitened hamlets start up in the valley, and, glistening through their appendant groves, give life to the scene. A little westward, Grongar hill, immortalized by the muse of Dyer, and now the property of one of his descendants, advances on the vale and partly turns its course; but at some distance further, a rugged hill, bearing the mouldering fragments of Gruslwyn castle, proudly bestrides the plain and terminates the picture. Our view of this scene was favoured by the departing sun, which, just setting behind Gruslwyn ruin, threw a glowing tint over the landscape; its golden effulgence shone strongly on the varied hills, and gleamed on the lofty groves that adorned the vale; though the greater part of it was obscured in grandly-projected shadows.'

Monmouthshire can scarcely be the subject of a traveller's or historian's pen, without inducing particular attention to Piercefield; and Piercefield can never be mentioned without exciting a sigh over the fate of its unfortunate founder. We have often dwelt on the lamentable tale, and we cannot yet persuade ourselves to turn from this afflicting lesson! Mr. B. pays due attention to the beauties of that enchanting spot, and concludes with a merited tribute to the memory of its once envied possessor:—alas! *quantum mutatus ab illo —:*

'The charms of Piercefield were created by Valentine Morris, Esq. about fifty years since; to say unfolded, may be more correct; for the masterly hand of nature modelled every feature; the taste of Mr. Morris discovered them in an unnoticed forest, and disclosed them to the world: he engrafted the blandishments of art upon the majestic wildness of the scene without distorting its original character.

'Philanthropic, hospitable, and magnificent, his house was promiscuously open to the numerous visitors whom curiosity led to his improvements; but, alas! by his splendid liberality, his unbounded benevolence, and unforeseen contingencies, his fortune became involved; he was obliged to part with his estate, and take refuge in the West Indies. Before he left his country, he took a farewel view of Piercefield, and with manly resignation parted with that idol of

'* The mansion of Mr. Vaughan, the greatest landholder in Caermarthenshire.'

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his fancy. The industrious poor around, whose happiness he had promoted by his exertions and bounty, crowded towards him, and on their knees implored the interposition of Providence for the preservation of their benefactor: tears and prayers were all they had to offer; nor could they be suspected of insincerity; for in lamenting their protector's misfortunes they but mourned their own. In this trial he saw unmoved (at least in appearance) the widows' and orphans' anguish, though he was wont to melt at the bare mention of their sorrows. His firmness did not forsake him in quitting this affecting group, as his chaise drove off towards London; but having crossed Chepstow-bridge, the bells, muffled, as is usual on occasions of great public calamity, rang a mournful peal. Unprepared for this mark of affection and respect, he could no longer control his feelings, and burst into tears.

'In leaving England he did not shake off his evil destiny. Being appointed governor of St. Vincent's, he expended the residue of his fortune in advancing the cultivation of the colony, and raising works for its defence; when the island fell into the hands of the French. Government failing to reimburse his expences during his life, upon his return to England he was thrown into the King's bench prison by his creditors. Here he experienced all the rigour of penury and imprisonment for seven years. Of the numerous sharers of his prosperity, only his amiable wife * and a single friend devoted themselves to participate his misery and alleviate his distress. Even the clothes and trinkets of his lady were sold to purchase bread; and, that nothing might be wanting to fill up his cup of bitterness, the faithful partner of his cares, unable to bear up against continued and accumulating misery, became insane.

'At length he recovered his liberty; and fortune, tired of this long persecution, seemed to abate somewhat of her rigour; when death put an end to his chequered career at the house of his brother-in-law, Mr. Wilmot, in Bloomsbury-square, in 1789.—The neighbourhood still sounds the praises of this worthy gentleman. Old men, in recounting his good actions and unmerited misfortunes, seem warmed with the enthusiasm of youth; and little children sigh while they lisp the sufferings of Good Mr. Morris.'

The following anecdotes (recorded also by Mr. Coxe, in his History of Monmouthshire) are marked instances of a foible to which the worthy Cambrians are supposed to be very subject:

'We made an excursion from Monmouth, on the road to Hereford, as far as Grosmont. Proceeding through a charming country about three miles, we struck off on the right to visit PERTHIR, a very ancient seat of the Herbert family. Of the castellated mansion, surrounded by a moat and two drawbridges, few vestiges appear in the present diminished and patched up building; yet some marks of former magnificence meet the observer, in a long vaulted hall, with a music gallery at the end, a large Gothic window with stone compartments, and the massive oak beams of a long passage. The exten-

'* She was a niece of Lord Peterborough.'

sive manors that were attached to Perthir, and which, as tradition relates, extended from thence to Ross, now exhibit but a sorry remnant of past opulence.

'Mr. Lorimer, the present possessor of the estate, and a descendant of the Herberts by the female line, merrily relates an anecdote rising out of a contest for precedence between the houses of Perthir and Werndee; and which, it has been remarked, was carried on with as much inveteracy as that between the houses of York and Lancaster, and was only perhaps less bloody, as they had not the power of sacrificing the lives of thousands in their foolish quarrel. Mr. Proger, of Werndee, in company with a friend, returning from Monmouth to his home, was suddenly overtaken by a violent storm; and, unable to proceed, groped his way for refuge to his cousin Powell's, at Perthir. The family was retired to rest; but the loud calls of the tempest-beaten travellers soon brought Mr. Powell to a window; and a few words informed him of his relation's predicament, requesting a night's lodging. "What! is it you, cousin Proger? you and your friend shall be instantly admitted;—but upon one condition, that you will never dispute with me hereafter upon my being the head of the family."—"No, sir," returned Mr. Proger, "were it to rain swords and daggers, I would drive this night to Werndee, rather than lower the consequence of my family." Here a string of arguments was brought forward on each side; which, however interesting to the parties, would prove very trifling in relation, and which, like all other contests grounded in prejudice and proceeded in with petulance, but served to fix both parties more firmly in their errors. They parted in the bitterest enmity; and the stranger, who had silently waited the issue of the contest, in vain solicited a shelter from the storm; for he was a friend of cousin Proger's!'—

'About two miles from Abergavenny is WERNDEE, a poor patched up house: though once a mansion of no less magnificence than antiquity, it is now only interesting as being considered to have been the spot where the prolific Herbert race was first implanted in Britain. Henry de Herbert, chamberlain to king Henry the First, is supposed to have been their great ancestor. Of the vast possessions that formerly supported the grandeur of the Herberts, the inheritance of Mr. Proger, the last lineal descendant from the elder branch of this family, who died about twenty years since, had dwindled to less than two hundred a year.'—

'Mr. Proger accidentally met a stranger near his house, who made various enquiries respecting the prospects and local objects of the situation; and at length demanded, "Pray, whose is this antique mansion before us?"—That, Sir, is Werndee: a very ancient house; for *out* of it *came* the earls of Pembroke of the first line, and the earls of Pembroke of the second line; the lords Herbert of Cherbury, the Herberts of Coldbrook, Rumney, Cardiff, and York; the Morgans of Acton; the earl of Hunsdon; the Jones's of Treowen and Lanarch, and all the Powells. *Out* of this house also, by the female lime, *came* the dukes of Beaufort."—"And pray, Sir, who lives there now?"—"I do, Sir."—"Then pardon me, Sir—do not lose

lose sight of all these prudent examples; but *come out* of it yourself, or 'twill tumble and crush you."

Mr. Barber concludes with some general observations on the national character of the Welsh, which merit quotation;

'The Welch are justly described to be the most robust and hardy inhabitants of this kingdom; for, unenervated by those sedentary employments foisted on less happy regions by luxury and avaricious policy, they boast the vigorous frames of aboriginal Britons. Although not generally tall, they possess a more unequivocal criterion of strength, in a fine breadth of chest; and hence it has been remarked, that a Cambrian regiment drawn up in line covers more ground than any other. By healthful toil and simplicity of diet invigorated, they are at once potent, courageous, animated, and generous.

'It has been asserted, that the Welch are averse from strangers;—but by whom? By those who have provoked that aversion; who, carrying with them a vulgar estimation of superior show at the tables of England, have not known how to approve a regular board of hospitality, when contrasted by the splendid profusion of fashionable entertainments; who, representing the more gay appointments of other resorts, have pitied the Welchman's old fashioned furniture, and wondered how any gentlemanly being could exist in his gloomy Gothic habitation. Such as can conceive no other travelling enjoyments than superior inns, sumptuous dinners, and bowling-green roads, may quarrel with our principality. But it is for those who travel with more enlarged views, and proper introductions, to declare the ingenuous welcome that they have experienced: the eager solicitude that was every where manifested to afford them information; and the liberal fare set before them, which not even the greatly increased expence of family establishments could effectually suppress.'

The work contains a number of mistakes in minute particulars; and the author, like most of his predecessors, is generally incorrect in his orthography of Welsh names. We have often visited Wales, and never have witnessed instances such as those on which he grounds his charge of immodest customs among the Welsh women: while, on the contrary, his compliments to them on the score of real chastity are not better founded than the accusations of less important indelicacies. Jo.

ART. IV. *Verses on several Subjects*, written in the Vicinity of Stoke Park, in the Summer and Autumn of 1801. By Henry James Pye. Crown 8vo. pp. 85. 4s. Boards. Hatchard. 1802.

To the gratitude of poets, the public are indebted for many beautiful compositions; and spirits may be said to be "*finely touched to fine issues*," in all those cases in which genius is

is excited and kept in exercise by the amiable feelings of the heart. It was under impressions made by generous friendship, that the little poems before us were composed. Mr. Pye having been accommodated, by the kindness of his opulent brother bard Mr. Penn *, with the vicarage-house near Stoke Park, he was so delighted with this rural retirement, and so flattered by Mr. Penn's hospitality, that his muse could not be silent on the occasion. To his liberal and classical friend at Stoke Park, these little pieces are therefore dedicated; and *grata mihi, grata tibi*, might have been assumed as the motto, since the tribute is equally honourable to both.

In the first poem, *written in a seat at Stoke Park, near the Vicarage-House, then inhabited by the author, and commanding a distant view of Windsor Castle*, Mr. Pye expresses his 'keen disgust' at those 'foul paths of plunder and of lust,' which his situation as a police magistrate was continually bringing to his knowlege in the metropolis;

> 'Where the stern ministers of rigid law
> With iron scourge the harden'd ruffian awe;
> Where fear alone can blunt fell murder's knife,
> And gaols and gibbets watch o'er human life.'

Happy in his retreat in the country, he enters on a description of the rich and varied landscape before him, which naturally induces a review of the former circumstances of his life; and in which he laments that he was ever tempted by wild ambition to quit his 'native vale,

> 'Mid senates and 'mid camps in vain to find
> Joys that could rival those he left behind,
> Where, grasping at expence he ill could bear,
> He saw his farms and woodlands melt in air.'

Though Mr. Pye sustained a ruinous expence in the situation of representative of the county of Berks, he is in some degree consoled by the honourable testimony of his quondam constituents; and he is too much a poet to be *very* partial to prudence, notwithstanding all his dear-bought experience. He thus proceeds to comfort himself, and to compliment his friend:

> 'Nor can I much regret the idle days
> When Fancy led me through her fairy maze;
> Majestic Science when I gravely woo'd,
> Or sported with the Muse in frolic mood:
> Though, as 'mid visionary scenes I stray'd,
> I saw life's real prospects round me fade;

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* See account of his poems, M. R. Vol. xl. N.S. p. 367.

While

While with unclouded conscience I can see
A life from guilt, if not from folly free.
Ne'er did my hopes, my soul, my fortune lie
On the fleet courser or the rolling dye:
And though from early youth's first dawning hour,
Still tremblingly alive to beauty's power,
Ne'er did my art seduce a trusting maid,
Ne'er has my purse in shameful forfeit paid
A wife dishonour'd and a friend betray'd.

'Then let me not with sorrowing eye pursue
Past scenes, which long have vanish'd from my view;
But ere of life the fleeting shadows close,
Thankful receive what Fortune yet bestows.
And you, my gen'rous friend, whose princely seat
Gives me from noise and strife a short retreat;
Where I can breathe again the fragrant air,
While days of leisure sweeten months of care;
Spring's blushing flowers, and Summer's fruits behold,
And Autumn's stores of vegetable gold;
Accept these votive numbers, nor refuse
The heartfelt offering of a grateful Muse;
Thanks from a heart, which, while it boasts with pride
A line to patriots, nobles, kings, allied;
Is prouder yet in sterling worth to shine,
Stamp'd by the friendship of a mind like thine.'

Mr. Penn, in the last edition of his poems, published a sequel to Gray's Long Story; and Mr. Pye has here subjoined a sequel to that sequel, for the purpose of farther complimenting the taste and genius of his friend. If future bards, resident at or visiting Stoke, should deem themselves equal to the task of being continuators of Gray, the five hundred stanzas, playfully supposed to have been deficient, will resume their station, with interest for time lost; and then it will be indeed what Gray never intended it should be, *A Long Story*, and a very tedious one into the bargain.

The verses intitled *October and May*, addressed to Samuel James Arnold, Esq. contain some elegant stanzas; in which the poet maintains against the painter the superiority of the month of May. We present the conclusion to our readers:

'Say, can the robin's plaintive note
Mate Philomela's warbling throat
Which nightly charms the grove;
Or full and sweet, the feather'd throng,
Who loudly chant the matin song
Of ecstacy and love?

'And bounding see in sportive dance,
Frolic the summer months advance,
Led on by youthful May;

While

While on October's solemn state
The hours of dreary winter wait,
The heralds of decay.

'The frowning brow, the tearful eye
Of blooming May shall swiftly fly,
And every cloud be past;
While on October's richest hue
Doubtful we throw an anxious view,
And fear each smile her last.

'But you, my friend, whose gifted mind,
In friendly union fondly join'd,
The sister arts inspire;
Who know alike with skilful hand
The glowing pencil to command,
And strike the sacred lyre,

'Will now mild Autumn's various dyes,
His mellow tints, and purple skies,
With plastic hand pourtray;
Now taste the fragrant breath of Spring,
Her sylvan chorus join, and sing
The ambrosial sweets of May.'

Prefixed to *a translation of the last Elegy of the third Book of Tibullus*, are some judicious remarks on the view of that Poet in its composition, opposed to the explanation of it given by Dr. Granger:

'This elegy (says Mr. Pye) has always struck me as peculiarly beautiful, exhibiting the vain attempts of a lover to get rid of his passion by the aid of wine, and which Dr. Granger has entirely lost by making it a dialogue between the lover and one of his jolly companions: he also adds, that the contest ends in the triumph of wine over love; but I think he who runs may read the very reverse in every line; even in the two last lines the poet upbraids himself for his absence of mind, and his neglect of the accustomed ceremony of the banquet.'

We may subjoin to this observation, that the single line

'*Perfida,—sed quamvis perfida, cara tamen,*'

is a sufficient evidence of the strong hold which Tibullus's mistress still maintained in his heart.

The translation occupies no more lines than the original, and the last twelve are thus rendered;

'Ah! how I long with thee the winter night,
With thee the summer's livelong day to wear!
Perfidious maid! a love so true to slight;
Perfidious maid! yet, though perfidious, dear.

'Bacchus the Naiad loves.—Haste, lingering boy,
Cool from the lucid spring the full-ag'd wine;

If

If the vain nymph fly from our social joy
To seek a stranger bed, still must I pine?
Still sigh away the night's revolving hours?
Boy, be the bowl with stronger beverage crown'd;
With Tyrian perfumes wet, should blooming flowers
Long long 'ere this about my brows be bound.'

The Laureat is known to be a poet who writes with ease and elegance; and if this little volume should not materially augment, it will not detract from his former reputation. It is embellished with a view of Stoke Vicarage, a view of Windsor Castle through Stoke Park, and a portrait of Mr. Pye. Moy.

ART. V. *Observations on the Structure, Oeconomy, and Diseases of the Foot of the Horse*, and on the Principles and Practice of Shoeing. By Edward Coleman, Professor of the Veterinary College, &c. Vol. II. 4to. pp. 251.; with 15 Plates. 3l. 13s. 6d. Boards. Egerton, Johnson, &c. 1802.

IN the first porton of this work, which was noticed in our 36th vol. N. S. p. 100, the author was occupied with the consideration of the general structure of the horse's foot, and the mode of shoeing best adapted to preserve it in health. At the commencement of the present volume, he informs us that the practice recommended by him has now been adopted for several years, and that its utility during that period has been confirmed by a very extensive experience. He laments, however, that it has been frequently misunderstood; and that many have imagined, notwithstanding what he has explicitly said to the contrary, that it was the method of the Veterinary College to adapt the same kind of shoe to every foot, without attending to the accidental deviations of natural or acquired form.

The principal part of this volume is employed in examining the structure and functions of the contents of the hoof: but so considerable a portion of minute anatomical *description* occurs on this subject, that we must limit our abstracts to such parts as are more materially connected with the new mode of shoeing, and as may be intelligible without the assistance of the plates by which the work is illustrated.

The feet of the horse, though they sustain the whole weight of the body, are but of small size, and would be liable to be injured at every step, unless some extraordinary provisions existed to guard against concussion.—These consist in the descent of the navicular bone, the descent and spring of the two splent bones, and the motion of the sesamoids: but most of all in the elastic attachment of the coffin bone to the crust, and the consequent elevation

elevation and depression of the sensible and horny sole at every motion of the animal. As the connection between the coffin bone and crust is a very curious and important peculiarity in the horse, we shall give the author's own account of it:

'The convex surface of the coffin bone is covered with a very elastic substance, which is not smooth, but laminated very similar to the lower part of a mushroom. These laminæ are firmly attached to the periosteum covering the coffin bone, and to the strong coronary ligament that surrounds the coffin joint; and also to the external surface of the two side cartilages; and, lastly, to the lower edge of the sensible sole.

'In a moderate-sized foot, these elastic laminæ are about five hundred in number, and are received between corresponding horny elastic laminæ, or leaves lining the crust. The laminæ of the coffin bone and cartilages are sensible, and very abundantly supplied with blood vessels.—They secrete the insensible horny laminæ lining the inside of the crust; and, at every part of the sensible laminæ, the mouths of the arteries pour forth more or less of that elastic horn.' —'As each of the sensible laminæ have two lateral surfaces, and also an edge, that is, three distinct attachments, to three corresponding surfaces of horn of equal magnitude; the union between the coffin bone and crust becomes so extensive and so strong, as to be equal to support the superincumbent weight of the animal.'

In proof of the last mentioned fact, Mr. Coleman informs us, that he has known many horses affected with canker to such a degree that the lower part of the foot became soft, and the horny frog, horny soles, and horny bars altogether disappeared: but yet there was no disposition in the coffin bone of either foot to separate and descend from the crust.—The following experiment seems to be decisive of this point:

'The soles, bars, and frogs, had been taken away from both the fore feet of a horse; I saw the animal a few minutes after the operation, and he was trotted several yards without any alteration in the situation of the foot or coffin bone. To increase the weight of the animal on the laminæ of the fore feet, the off and near fore foot were alternately taken off the ground for several minutes, and the coffin bones were afterward found in the same situation as before. It also happened that, on placing the hand on the loins of this horse, he kicked with great violence, and repeated his stroke several times. Now, during the period his hind legs were in the air, all the weight of the animal was sustained by the laminæ of two feet, and yet this extraordinary weight made not the smallest change in the situation of the foot bones.'

Thus, while the junction of the horny and sensible laminæ is the medium by which the weight of the animal is supported, the elongation of the latter acts as an elastic spring, and forms the principal preventative against concussion: but, in order

to

to produce this effect, the horny sole must descend; and if it should be restrained by the pressure of the shoe in its motion downwards, the sensible sole will be bruised between the coffin bone above and the horny sole below, and thus an extravasation of blood, which is commonly known by the name of a corn, is produced in the porous substance of the horny sole. Completely to prevent this occurrence, therefore, it is always right that there should be a space left between the shoe and the sole, sufficient to admit the usual descent of the coffin bone, and of the sensible and horny sole which it bears with it. The particular mode of shoeing horses employed by the Veterinary College, with the rules for adapting the form of the shoe to the natural or vitiated shape of the foot, were detailed at considerable length in the first volume. The great principles, on which the practice is founded, are to preserve the sole from and to subject the frog to pressure. The effects of pressure on the frog are considered by the author as intended to counteract that disposition to lateral contraction, which the hoof obtains in the ordinary mode of shoeing, particularly when it is exposed to dry and warm air. The shape of the hoof is naturally circular, and it should be the endeavour of the farrier to preserve it so, by the use of low-heeled shoes, which allow the frogs to touch the ground.—The consequences of the vitiated form, to which the old practice tended to give rise, were that the heels of the hoof became contracted, the contents therefore were squeezed, and an inflammation and suppuration, to which the name of thrush has been applied, was produced in the sensible frog.

After the author has completed his account of the bones of the foot, with the ligaments and cartilages, and of the coverings of the coffin bone, which consist of the sensible laminæ, sensible sole, sensible frog, and sensible bars, he proceeds to describe minutely the anatomy of the muscles, tendons, arteries, veins, and absorbents.

The distribution of the blood-vessels affords a beautiful display of admirable organization, which Mr. Coleman takes considerable pains to illustrate. By this provision, it seems to have been the intention of nature to prepare the blood for the more effectual and equable secretion of horn, by retarding as much as possible its motion; and also to guard against the effects of any partial interruption, by the frequent anastomosing of its vessels.

The volume is concluded by a discussion of some objections made to the practice of shoeing adopted at the Veterinary College, and by an examination of the mode recommended by Mr. Moorcroft. We cannot take leave

of

of it, without expressing our approbation of the zeal and ability with which its ingenious author continues his exertions for the improvement of the veterinary art.

Yell.

ART. VI. *A Treatise on the Structure, Oeconomy, and Diseases of the Liver*; together with an Inquiry into the Properties and component Parts of the Bile and Biliary Concretions. By Wm Saunders, M D. F.R.S. & S.A. Third Edition, with Additions and Improvements. 8vo. pp 342. 7s. Boards. W. Phillips. 1803.

THE author of this valuable work having here taken occasion to illustrate and correct some of the opinions which he formerly entertained; these alterations, where they seem to be interesting or important, require notice from us, in addition to our former account *.

In the first edition, Dr. Saunders was disposed to conceive, that there existed some relative connection between the bile and the red particles of the blood; and that the former in some measure depended on the latter for its formation. This idea he now pursues at some length, in order to account for the increased secretion of bile which is so apt to take place in Europeans who inhabit warm climates; and he concludes that, as

'The European carries with him to India a richer blood, (viz. blood in which the red particles are more numerous,) and a more tense muscular fibre, than are possessed by the natives of that country; he is therefore, in consequence of the mere heat of the climate, disposed to generate bile in larger quantity, and of a more active quality, than the other. But if to this we add, that as long as his health will permit him, he continues to live on a full diet of animal food, malt liquors, and wine, which still farther augment the rapidity of circulation, and consequently increase the flow of blood through the liver, —we can readily see why in such a person, the redundancy and acrimony of the bile will be much greater than in the native, who, besides having a thinner blood and less tense fibre, drinks scarcely any thing except water, and lives on a diet composed almost entirely of vegetable matter, and that matter one of the least nutritious perhaps that man is capable of subsisting upon, viz. rice.'

The waters of Heberden, Bristol, and Buxton, are considered by the author as not having any power superior to common pump-water, heated to the same temperature. The same observation he formerly applied to those of Bath: but he is now disposed, from a more minute inquiry into their effects, to attribute to them an operation independent of that of an aqueous diluent.

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* See Rev. Vol. xii. N. S. p. 296.

In the chapter on diminished secretion of bile, Dr. Saunders has added some judicious practical observations on the management of dyspeptic complaints. He deems it improper that more than six hours should intervene between the periods of taking food; and, in general, he is partial to the use of the solid nutritious aliment to which our hardy forefathers were accustomed.

In the former editions of his work, Dr. S. was inclined to believe that the complaint, to which the name of sick-head-ach is usually given, arose from the presence of bile in the stomach, on account of patients frequently vomiting it during the fit: but he is now satisfied that this symptom is only a consequence of the action of vomiting, and that the contents of the stomach are always in such cases remarkably acid. The following is his idea on the nature of this disorder, which appears to be rather hypothetical:

'In consequence of a spasmodic constriction taking place on the orifice of the *ductus communis choledochus*, bile is prevented from getting into the duodenum. In consequence of that intestine being thus deprived of its natural and customary stimulus, it falls into an atonic state, in which the stomach immediately sympathizes, and either secretes a morbid acid, or by secreting a gastric liquor deficient in quantity or quality, allows the food which it contains to run into the acid fermentation.'

This spasmodic contraction, he thinks, may arise from affections of the mind, or from sympathy with the stomach when that organ is oppressed by indigestible food. As soon as it takes place, the tone of the stomach is still farther depressed; and by the medium of it, the head becomes affected.—Warm water, taken at bed-time, he considers as the remedy in general best adapted to the removal of this complaint.

Towards the conclusion of the volume, some remarks by Dr. James Curry, on the good effects of calomel in acute inflammation, are communicated in a note. That gentleman agrees with the author in thinking that it is improper, in the acute hepatitis, to give mercury with a view to its general effect on the system: but he considers one preparation of it, calomel, as possessing the peculiar and valuable property of emulging the biliary ducts, when given in pretty large and repeated doses; as in the quantity of three or four grains every four or six hours, as the urgency of the symptoms require. The evidence and measure of its salutary operation he represents to be the quantity of bile which it 'evacuates by stool;' and this effect, he is of opinion, is independent of its cathartic property: for, besides the consideration that other purgative medicines do not produce a similar discharge of bile, the calomel itself will

fail if it pass too quickly through the bowels. In such cases, its relaxing power on the biliary ducts is to be assisted by conjoining it with opium, or antimonial powder, particularly the former, which may be given in the quantity of a grain or more every six hours. When it happened that an alvine evacuation did not take place for some hours after the alleviation of the urgent symptoms, under this treatment, it became necessary to exhibit a cathartic, in order to secure the relief which was promised, and to prevent the pain and dyspnœa from returning; which would probably be the case, if the liver was not emptied while under the relaxing influence of the calomel and opium.

The typographical errors in this work are very numerous. Yell.

ART. VII. *A Second Treatise on the Bath Waters*; comprehending their Medicinal Powers in general, and particularly as they relate to the Cure of Dyspepsia, Gout, Rheumatism, Jaundice, and Liver Complaints, Chlorosis, Cutaneous Eruptions, Palsy, &c. &c. By George Smith Gibbes, M.D. F.R.S., &c. Crown 8vo. pp. 120. 4s. Boards. Robinsons. 1803.

IN the first treatise on this subject *, Dr. Gibbes presented us with an analysis of the Bath waters; and he now advances to the consideration of their medical properties, to which he seems to have devoted much attention. It is not from the quantity of mineral impregnation, that he attempts to account for the virtues which they possess: their most active ingredient is iron, but its powers seem to him to be materially increased by the state of minute division into which its particles are reduced in the solution, and by its existing there in nearly a metalline form. To these circumstances, combined with their right temperature, he conceives that most of the medicinal effects of these celebrated waters may with confidence be attributed.

In the course of the treatise, Dr. G. offers many very judicious practical observations on the nature of the complaints mentioned by him in his title-page, and on the mode in which the Bath waters may be most effectually employed for removing them. From his account of their general properties, we shall give an abstract in his own words:

'The general effects of the Bath waters upon the constitution are such as we commonly see arise from medicines of the tonic and stimulating kind. All the medicinal preparations of iron produce somewhat similar effects to those arising from the use of the Bath waters. Like all other medicines they produce different effects upon different

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* See Rev. Vol. xxxvi. N. S. p. 431.

consti-

constitutions, although each may be in a state of health. The variety of constitution, and the facility with which some important organs are affected in some habits, constitute varieties in the effects of the same medicine. A violent headache, oppression at the stomach, thirst and dryness of the tongue, giddiness and general heat over the system, are the symptoms these waters produce when they disagree. When on the contrary, however, they produce a cheerfulness, do not oppress the stomach, cause no head-ache, and pass off readily by urine, then they agree. Many who have rashly taken these waters have soon complained of vertigo, and great pain in the head; and instances are not wanting where their improper exhibition has produced apoplexy and death. Like steel medicines they have a peculiar action on the heart and arteries, cause a greater fulness and frequency of the pulse, and in a particular manner determine the blood to the head. Although there are some peculiarities in the composition of the Bath waters which essentially contribute to moderate the effects and restrain the action of the iron they contain, by preventing them from loading the stomach, yet like that metal given in our officinal preparations, they produce general good effects in weak, lax, and pale habits, and in chronical disorders proceeding from languor and debility. In cachectic and hypochondriacal patients they strengthen the stomach and the organs which serve for the digestion of the food, and thereby give strength to the whole system. They quicken the circulation and raise the pulse, and they promote when they are deficient, and restrain when immoderate, the perspiration, urine, and uterine discharges. By the same strengthening power whereby they promote deficient and restrain redundant discharges where the suppression or flux arises from relaxation and debility, they on the other hand increase fluxes and confirm obstructions when they proceed from tension, rigidity or plethora in the system. They produce in plethoric habits, where the circulation is quick and where there is fulness, heaviness, dulness, heats and flushings, which would extend to inflammatory fevers or to ruptures in some of the over-distended vessels. They therefore increase or produce active hemorrhages, and are found upon all occasions to aggravate fevers attended with local inflammations. They produce heat in the system, and when improperly administered they diminish the natural secretions of the body. They induce costiveness, and the insensible perspiration is checked by them. Although they thus aggravate the symptoms of certain disorders, and are highly detrimental in certain states of the human constitution, in others their qualities are highly proper, and they prove of the most beneficial service.

'In relaxed habits the arterial system is invigorated, and the powers of the stomach restored by their use. The secretions which have been preternaturally discharged are restrained, and a proper degree of tone established. The pallid and relaxed cuticle assumes the ruddy hue of health, and a firmness of fibre, and elasticity of muscle is established throughout the system. These effects are observed to follow their use in leucophlegmatic habits, they are in short peculiarly contraindicated in all inflammatory states; but in all emaciated, nervous and leucophlegmatic habits their exhibition is attended with the

highest advantage. The Bath waters are particularly dangerous in complaints of the lungs and liver, especially where there is any tendency to inflammation; and where there is hectic fever from disease of these organs, they are found to produce an aggravation of all the distressing symptoms.'

The author disagrees with Dr. Saunders in his supposition that the Bath waters will seldom, if ever, produce a febrile state in a healthy body: because he has known many instances, in which headach and heat, with a peculiar determination to the head, have occurred in individuals of a sanguine temperament, who happened to employ them. He is disposed to place considerable dependence on the opinion of Dr. Falconer, that an increase of the urinary discharge is the best criterion by which we may judge of their agreeing: yet he is inclined to think that, when they allay thirst, and occasion a flow of saliva, these are better proofs of that circumstance.

Yell.

ART. VIII. *Select Sermons:* To which are added, Two Charges to the Clergy of the Diocese. By John Lord Bishop of Hereford. 8vo. 7s. 6d. Boards. Robson.

THE venerable author of these discourses informs the reader that, having survived the period of active exertion in the duties of his profession, he was unwilling to pass the leisure of retirement without employing his pen in the service of that cause in which, for so many years, he had assiduously laboured in person. He therefore undertook to prepare this volume of sermons for the press; some of which had been preached on various occasions, and others probably composed, or at least revised and corrected, a short time previously to their publication. They are eighteen in number, and treat on the following subjects: the Love of God: the Omnipresence of God: Trust in God: Envy: the Means of Salvation: (before the House of Lords Jan. 30. 1789.) the Evils of Strife: Christian Conduct: Sermon on the Mount: the Liturgy: private Prayer: Separation from the World: Heavenly Things: the Preference due to Religion: (at Winchester Assize, 1766) the Purchase of Truth: (before the Governors of Magdalene Hospital, 1786) Tenderness to Sinners: (before the Society for the Propagation of the Gospel) the Foolishness of Preaching: Affliction: (before the Sons of the Clergy, 1754) relieving the Wants of the Clergy.

It will be perceived that the good Bishop has chosen subjects of a practical nature; and, if they are treated in a manner becoming their weight and importance, it must readily be admitted that, even in the years of declining health, the R. R. author

thor is not to be numbered among "the unprofitable servants." Indeed, a perusal of these discourses has convinced us that they are so far from being of an unprofitable nature, that every one who reads them with proper attention may become both wiser and better.—In many sermons of modern date, we observe a great want of that "simplicity which is in Christ,"—a property which is so truly characteristic of the sincere pastor; and a sort of studied eloquence, of a declamatory nature, which displays the preacher's happy art of expression and his own acquirements rather than his unfeigned "labour of love." The audience may thus indeed be pleased, and even satisfied: the more so, perhaps, because their conscience is unawakened: they hear the melody of soft music, which lulls the powers of reason; and they depart, impressed rather with approbation of the preacher, than with the love of virtue. Do we then condemn the use of eloquence in the pulpit? by no means: but let the preacher be natural; let him be himself: if he be eloquent, let the subject and not art inspire him; let him be heard as speaking, without rhetorical skill, from the conviction of his own mind,—"out of an honest and good heart." In a word, let him resemble in this respect the pious and amiable Bishop of Hereford: whose compositions, though not altogether patterns of excellence, have this great merit, that they appear to be the plain, serious, and impressive dictates of the mind. They abound not with laboured ornaments and well-turned periods, but with attractions of a preferable kind,—with sound sense and rational piety. They are not what are called animated discourses: yet they have that ease and simplicity which win the affections; and the reader feels himself under the guidance of a sincere friend, who is not "seeking his own glory," nor "preaching himself," but is anxious to convey to others that religious knowlege, which serious consideration and long experience of the world have brought home to his own bosom.

In the first sermon, the R. R. author has rather singularly explained the true import of the term 'charity,' as a quality surpassing Faith and Hope, by arguing that it evidently signifies, 'the love of God.' Kindness and humanity, he says, are the *fruits* of this devout affection; they are the inseparable attendants on charity: they are that love of our neighbour which flows from the love of God, and which bears likeness and affinity to it as the offspring to the parent.

The Bishop's manner of treating the subject of his 2d discourse will appear from his description of the happy effects produced on the mind by a sense of the Divine Presence:

'A mind thus possessed with the fundamental principle of all practical religion, will be less susceptible of the impressions which pervert other minds. Whatever excites ambition, or avarice, or envy, or revenge, will become a trifle in proportion to the approaches we have made to the Creator and Governor of the universe; and they will be as nothing, if we can arrive at the power of keeping his presence in our thoughts.

'The innocent pleasures of conversation, and the necessary business and amusements of human life, are consistent with this state of mind. It requires not a different world from that in which we live; nor is it visionary to say, that men ought to recollect before whom they speak and act, and that they who do, will be pure and innocent in their conversation, and fair and ingenuous in all their transactions with the world.

'The powers of eminent understanding, which have in many instances proved dangerous to mankind, would, if rightly applied, be as beneficial to the world, as they are ornamental to the persons who possess them; and we may judge how to give them a right direction, if we consider, that men of the greatest parts would not deceive or meditate mischief before God. It would be a want of presence of mind, and, so far at least, a defect in understanding.

'Apply the same principle to the inquirer after religious truth, and the effect will be immediate and striking. In the presence of God, men will lay aside their prejudices, and raise their minds above sinister views; they will search after truth with the same temper, with which they would wish Him to bless them with the revelation of it; and being so disposed, they will apply the Scripture to the only purpose, for which it was transmitted to us, the improvement of our nature in its progress to perfection.'

The ninth sermon, on the Liturgy, offers the following statement in its defence:

'The history of the division of the Protestant church is not easily related with a strict impartiality; and so far as it leads to reproach either side, it is better not revived. But without minutely repeating former grievances, we may and ought to regret, that things Indifferent were ever treated as if they had been Essential; that the Establishment of indifferent things was not considered, as a reason for acquiescing in them; and that the breach of Christian charity, which seldom fails to attend a Separation more or less, did not deter men from separating without extreme necessity.

'However, a separation took place, and was partly founded in objections to the established Liturgy. That it is not a perfect compilation, may be confessed, without disrespect to it. If it be more perfect than any form of worship, used by the persons or parties who censure it, then it is sufficiently defended against Them; and if it answer all the valuable ends of public worship, our Governors in Church and State are not chargeable with a neglect of the cause of Religion, in delaying a reformation of the Liturgy, till a proper season, of which they must be the judges.

'We

'We have reason, in the mean time, to thank God for our Book of Common Prayer, upon comparing it with that, for which it was exchanged. A farther reformation might comprehend more Protestants; and it might be the means of losing many of the present Members of our Church. A wise Government will consider well, in so serious a matter, before it makes the hazardous experiment, whether the benefit would outweigh the loss?"

We are seriously persuaded that a revision of the Liturgy of the Church, and a removal of those passages which operate as the bar to communion between those who worship Christ and those who cannot find a scripture-warrant for so doing, would be attended with the happiest effects. It would relieve the consciences of many among the clergy of the establishment, and it would add numbers to their flock. The Bishop of Lincoln, in his "Elements of Christian Theology," has shewn without any reserve his disapprobation of the Athanasian Creed. Why are these objectionable parts still retained? Those who approve them could conform to the liturgy without them, though they might regret their loss; and a numerous branch, which is now excluded, would be "grafted in."

It is rather extraordinary that the Bishop of Hereford, in this sermon, which bears such marks of liberality in the former part, should be so uncandid in a subsequent passage as to argue against nonconformists, without so much as alluding to their grand obstacle, the worship of Christ. Was it from *accident*, or from design, that their great stumbling-block is kept out of sight in the following passage?

'In the last place, is the Book of Common Prayer suited to a SINCERE worship? Is there any thing in the prayers, which doth not correspond to the purity of heart of the best Christian, and which he may not pronounce as words, flowing from his own sentiments? Are not the blessings he prays for, the very blessings he wishes and needs? Is he not in the sight of God that miserable sinner, which he professes himself to be? Has he not received the mercies, for which he is here returning thanks? What is there then, in which a sincere worshipper of God may not join, or which does not come up to the devout thoughts of his own mind in the worship of God? These questions may be asked the more confidently, because there are few of our dissenting Fellow Protestants, who do not sometimes join in these forms. If they cannot offer up such prayers sincerely, they would not join in them at all; for we have no more right to charge them, than they have to charge us, with honouring God with the lips, when the heart is far from him.

'If, then, our Liturgy be, upon the whole, a proper form of worship for a rational and sinful creature to offer to the great and perfect God; and if it be expressive of all the sincerity of devotion to which the best Christian can pretend, let us not be moved, by here and there an imperfection, to think lightly of so great an instrument

of true piety, which has assisted many, and will, even whilst it continues unreformed, assist many more good Christians, in their way to Heaven.'

Subjoined to the discourses are two charges, delivered at different periods to the clergy of the Diocese. The first treats of the public duty of the Clergy; the second, of the means of increasing the number of Communicants. We recommend both them and the sermons to the serious attention of the clergy and the public; because, although we differ from this worthy Prelate in some points of speculative theology, yet, in the grand essential of Christian practice, we cordially approve and assent to his religious code.

Man.

ART. IX. *Critical Remarks on the Hebrew Scriptures:* corresponding with a New Translation of the Bible. By the Rev. Alexander Geddes, LL.D. Vol. I. Containing Remarks on the Pentateuch. 4to. 1l. 11s. 6d. Boards. Faulder, and Johnson.

VAIN is the hope of man! From this able and intrepid theologian, we expected a body of notes and dissertations on the Hebrew Scriptures, distinguished by a new and superior character; which, however it might have displeased the ignorant and the bigoted, would be admired by all rational scholars, and have exonerated future defenders of revealed religion from much embarrassment. Alas! Death has stopped him, we cannot say in the midst, but at the very commencement of his career; leaving us only a solitary volume of remarks to meet our sanguine anticipations.—Our regret is the more unallayed on this occasion, because Dr. Geddes has beqeathed no additional unprinted papers; and because, among modern divines, few, we apprehend, possess the qualifications, and fewer still have the inclination, requisite to prosecute the undertaking which he has begun, and to extend similar illustrations to every book constituting the Old Testament.

It will be the opinion of many, that Dr. Geddes evinced more intrepidity than judgment; and that, in discharging the office of a commentator, he has taken too great liberties with the sacred Scriptures. Against this charge we cannot altogether defend him: but he seems to have been betrayed into this error, by observing how much a superstitious reverence for the Jewish Scriptures, and the belief of their Inspiration, have enervated the hand of criticism, and prevented their elucidation. His examination into the merits of the Hebrew writers has not created in him any respect for them; and, being of opinion that Christians had injudiciously copied the idle conceits of the

Jews

Jews in relation to them, he labours to counteract these impressions by bringing their productions to the test of close inquiry. He treats them, indeed, with very little ceremony; regards the doctrine of their having been inspired as untenable; and denies that dependence of Christianity on Judaism, for which most divines are so zealous. According to him, it is full time that 'Christianity should learn to walk alone, without Jewish leading-strings and Gentile go-carts;' and it must be said that he has exerted all his powers to induce us to discard them. In executing the office of critic, he freely uses his own judgment, 'without the smallest deference to inveterate prejudice or domineering authority;' and unrestrained from the boldest freedoms by the cry of *heresy! infidelity! irreligion!* which he was aware would resound from shore to shore against him. We cannot think that all his strictures, emendations, and alterations are to be justified: but, as the generality of scripture commentators and expositors, following one another in the same track and writing under similar impressions, have never ventured to scrutinize into and expose imagined defects, it may be serviceable to the cause of truth and manly criticism to have the Hebrew historians contemplated in the light of Hebrew classics, without admitting Superstition to afford them the smallest shelter. As believers in the divine origin of our religion, it is impossible that we can entertain any fears for its safety: but, convinced that its truth will be advanced by inquiry, we consistently and conscientiously recommend it. We are persuaded that, if there had been more *Geddeses*, there would have been fewer Infidels; that the Old Testament would have been perused and studied with more profit, had it been fairly appreciated; and that revelation would have been a gainer by disclaiming all absurd and ridiculous demands on our Faith. In this view, we are partial to the general tendency of Dr. Geddes's notes, and are truly sorry that he did not live to complete his design. Having, however, only a fragment before us, with no hope even of those dissertations which we are here promised, and to which references are often made, we shall not enter into a minute examination of its contents, but satisfy ourselves with exhibiting some specimens of the author's sentiments and mode of criticism.

Disclaiming all manner of concealment, Dr. G. thus exhibits himself to the reader, in the preface to this volume:

'The gospel of Jesus is my religious code: his doctrines are my dearest delight: "his yoke (to me) is easy, and his burden is light:" but this yoke I would not put on; these doctrines I could not admire; that gospel I would not make my law, if Reason, pure Reason, were not my prompter and preceptress. I willingly profess myself a sincere, though unworthy disciple of Christ: *Christian* is my name, and

and *Catholic* my surname. Rather than renounce these glorious titles, I would shed my blood: but I would not shed a drop of it for what is neither Catholic nor Christian. Catholic Christianity I revere wherever I find it, and in whatsoever sect it dwells: but I cannot revere the loads of hay and stubble which have been blended with its precious gems; and which still in every sect, with which I am acquainted, more or less tarnish or hide their lustre. I cannot revere metaphysical unintelligible creeds, nor blasphemous confessions of faith. I cannot revere persecution for the sake of conscience, nor tribunals that enforce orthodoxy by fire and faggot.—I cannot revere formulas of faith made the test of loyalty, nor penal laws made the hedge of church-establishments. In short, I cannot revere any system of religion, that, for divine doctrines, teacheth the dictates of men; and by the base intermixture of "human traditions maketh the commandments of God of none effect." This I say even of Christian systems: and shall I grant to systematic Judaism what I deny to systematic Christianism? Shall I disbelieve the pretended miracles, the spurious deeds, the forged charters, the lying legends of the one, and give full credit to those of the other? May I, blameless, examine the works of the Christian doctors and historians by the common rules of criticism, explode their sophistry, combat their rash assertions, arraign them of credulity, and even sometimes question their veracity; and yet be obliged to consider every fragment of Hebrew scripture, for a series of 1000 years, from Moses to Malachi; every scrap of prophecy, poesy, minstrelsy, history, biography, as the infallible communications of heaven, oracles of divine truth? Truly, this is to require too much from credulity itself.

'In the Hebrew scriptures are many beauties, many excellent precepts, much sound morality: and they deserve the attentive perusal of every scholar, every person of curiosity and taste. All those good things I admit, and admire, and would equally admire them in the writings of Plato, Tully, or Marcus Antoninus: but there are other things, in great abundance, which I can neither admire nor admit; without renouncing common sense, and superseding reason: a sacrifice which I am not disposed to make, for any writing in the world.'

After such a magnanimous declaration, who can expect a tame and common-place commentary?

On the word אלהים *God*, which occurs in the first verse of the first chapter of Genesis, a note is given respecting its derivation, the whole of which is too long for insertion: but for some parts we shall find room:

'Hutchinson, and the whole Hutchinsonian school, derive it from אלה to *swear*, to *curse*: and hence, according to them, אלוה in the singular, means *The accursed one*, i. e. Jesus the second person of the Trinity, who was accursed for the sins of men: but the plural אלהים denotes "the *Denouncers of a conditional curse*, (says Parkhurst,) usually given in Hebrew Scriptures to the ever blessed Trinity: by which they represent themselves as under the obligation of an *oath* to perform certain conditions; and as having denounced a

curse

curse upon all men and devils, who do not conform to them,"—If any critic be contented with this etymon and this interpretation, he may adopt them: to me both appear fanciful and absurd.

'For, in the first place, it is taken for granted, that אלוה GOD, is derived from אלה to *swear;* whereas it is much more probable that אלה is itself a denominative verb from אל, signifying to *adjure by* GOD: as we might say of an habitual swearer, he *by-gods* it, at every other word.—This, I am fully convinced, is the true derivation of the verb אלה.

'In the next place, the Hutchinsonians fondly suppose that the plurals אלהים and אלהי denote the three persons of "the ever blessed Trinity:" as wild a supposition, in my conception, as ever was supposed. What! doth a term, which is equally applied to *Beel-zebub* the god of Ekron, to *Chamosh* the god of Moab, to *Moloch* the god of the Ammonites; to the gods of Hamath, Arphad, Sepharvaim, Ena and Ava, denote the *ever blessed Trinity?* Yet to all these obscene deities the word אלהים is applied by the Hebrew writers: a profanation hardly possible, if they believed that the term itself contained the most profound sacred mysteries; or indeed any property or attribute peculiar to their own God JEHOVAH; which latter term they never apply to any other god.'—

'Were I to derive אלוה from any single root, it would be from the Arabic אלי, which denotes *beneficence, bounty,* &c. the most amiable attribute of the Deity; and from which we and all the Gothic tribes have denominated the supreme being, GOD.—In this supposition, I should be inclined to think, that the *vau* is an interloper; and that the Samaritan reading, in the Pentateuch, is the true original reading. This is the more probable, as the Chaldee, Syriac and Arabic have all אלה; which, when pointed, takes a *kamets*, and not a *holem*, after *lamed;* and so, likewise, in their respective plurals אלהין and אלהא. In this case, I should call אל not the *root*, but the abbreviation of אלה and אלהים, as יה is evidently the abbreviation of יהוה.—I balance, therefore, between this etymon and the first compound one, and am at a loss which to prefer.'—

'How the plural number אלהים came to be in such general use among the Hebrews, even when it denotes the one true GOD, may perhaps be thus rationally accounted for: Before the vocation of Abraham, polytheism seems generally to have prevailed: the gods, therefore, would be a general term. The error, in worship, was rectified by the Hebrew legislator: but stubborn language has seldom been known to bend even to legislative power; and a term, once become idiomatical, is not easily dislodged. Thus אלהים, we may suppose, obstinately kept its place in the Hebrew or rather Phenician dialect: although its meaning was generally restricted to one God, by putting the concording verb or adjective in the singular number.'

To these observations, we shall add a part of the note on ver. 26. of the same chapter; "Let *us* make man, &c."

'As a critic, I will only say: That the word נעשה does not necessarily imply a plurality, any more than בוראים, אלהים, ארונים; and I believe, that it is found even in the Hebrew writings applied to a single mortal: namely, Song of Sol. i. 11. תורי זהב נעשה לך "*We will make* for thee a collar of gold." Where I am persuaded, that *we* means only Solomon himself; as in ver. 4. "*We will run* after thee," is only applicable to his beloved fair-one. So again, in the same verse: "We will be glad"—"We will remember." So also, ch. 8. 8. "*We have* a little sister:" and in several other places of this admirable poem the plural is used for the singular. Nor is it peculiar to the Hebrew. It is quite familiar to the Arabs. The Mussulmans are certainly no Trinitarians: yet, nothing is more common in the Koran than God's speaking in the plural number. *We did—we gave—we commanded.* The same phraseology has prevailed in the western nations: and *nos, noi, nous,* and *we,* are continually in the mouths of the great men of the earth. I am therefore strongly inclined to think with the writers above mentioned, that the נעשה of Genesis implies no plurality of persons.'

Yet Dr. G. confesses that the passage in ch. iii. 22. has always appeared to him to imply a plurality of Gods, in *some* sense; and if this be admitted, the justness of his explanation of chap. i. v. 26 must be called in question.

On Exod. iii. 15. we have a critique on the word יהוה Jehovah, and at chap. vi. 3. "*But my name* JEVE (Jehovah) *to them I did not manifest*;" it is asked, 'How can the name *Jehovah* be said *not to have been manifested* to the more antient patriarchs, when it occurs so frequently in their history? A long discussion follows to solve this difficulty, which thus terminates:

'It is a strong presumption against the name *Jehovah* being known before Moses, that it enters not into the proper names of either persons or places; save in the name IEVE IRAE, already noticed: whereas we find אל frequently in such names. The very name of *Israel* himself is of that class. But very early indeed this usage seems to have taken place. Two of Cain's sons were so denominated, *Mehujael,* and *Methusael.* Besides these, we have in the book of Genesis, *Mahalaleel, Ishmael, Kemuel, Bethuel, Magdiel, Jahelel, Jemuel, Malchiel,*—and in a different combination, *Eldaah,* and *Eliphaz*; whereas there is not a single person's name which has any part of *Jehovah* in it, either in its first or last syllable.—*Jochabed,* the mother of Aaron, has, indeed, been alleged as one instance to the contrary: "Ex hoc nomine (says Simonis) colligunt falsum esse, quod quidam putant, Mosis demum tempore nomen *Jehovah* revelatum fuisse, ob locum Exod. 6. 3." Onomast. p. 517. The inference is rash, and unwarranted, For, in the first place it is not certain that all names beginning with יו are compounded of יהוה and some other word: perhaps none of them are so compounded. Clearly to entitle *Jochabed* to such an etymology, it ought to be written יהוכבד.—But waving this; and granting that *Jochabed* יוכבד is a compound of יה and כבד, may not this name have been given her by

by way of honour, even after her death? Or may she not have been still alive at the time of her son's mission to Egypt, and then received this name?—At any rate, this single name, whencesoever it be derived, or whensoever it were given, cannot stand as a proof that the name *Jehovah* was known priorly to Moses, against so positive a testimony as that of the passage in Exodus which gave rise to this discussion.'

From the names employed in the Hebrew Scriptures to express the Deity, we shall pass to the great work of Creation recorded in Genesis. Dr. G. comments on each detail, and then takes a very bold retrospective view of the whole proceeding:

'We can hardly avoid seeing, that *design*, premeditated *design*, characterises every part of it: and that of all the cosmogonies that could be devised, it is the best calculated to impress on the minds of a gross, carnal people, the great truths which its composer meant to inculcate; and to enforce obedience to laws and rites, principally founded on those truths.

'Do I believe, then, that the narrative of Genesis is not a literally true narration? or that it is in all, or many of its parts, a pure allegory? I believe neither the one nor the other: I believe it to be a most beautiful *mythos*, or philosophical fiction, contrived with great wisdom, dressed up in the garb of real history, adapted, as I have said, to the shallow intellects of a rude barbarous nation; and perfectly well calculated for the great and good purposes for which it was contrived; namely, to establish the belief of one supreme God and Creator, in opposition to the various and wild systems of idolatry which then prevailed; and to enforce the observance of a periodical day, to be chiefly devoted to the service of that Creator, and the solacing repose of his creatures.'

With equal ingenuousness and courage, the author delivers his sentiments on the picture given in Genesis of the Paradisaical state:

'We are told, that an abode, suitable to man's dignity, had been previously prepared for him; a paradise, or garden of pleasure, in which was every plant that could please the eye, or gratify the taste; and in the midst of the garden, a tree, called the "tree of life;" and another called the "tree of the knowledge of good and evil."—The fruit of this last tree man is forbidden to taste, under pain of immediate death, or at least of immediate mortality: but he may eat with freedom of all the rest.—A convention of all the terrestrial and aërial animals is now assembled by God, and presented to Adam; to whom he sagely gives appropriate appellations: but, in his survey of their natures and qualities, he finds no animal like himself. God sees his disappointment and distress; pities his solitary condition; throws him into a deep sleep; extracts one of his ribs, and fashions it into the form of a woman. This beauteous form Adam, on awaking, views with rapture, acknowledges to be his own counterpart; and, informed (no doubt by God) whence she had been taken, he exclaims: "This, now, is bone of my own bone, and flesh of my own

own flesh! WOMAN let her be called; since out of MAN she was taken."

'Religious, but intelligent reader! wert thou to read all this in any book but the Bible, what wouldest thou think? Wouldest not thou think, and say, "It is a pretty poetical tale;" and rank it in thine own mind with the metamorphoses of Ovid?—Well, let me ask, What reason hast thou to believe that it may not be a poetical tale, even in the Bible? Are there no such tales there? Is every Bible-narrative literally true? He will be a hardy man, I think, who shall dare to affirm it.'

The Prophecy in the xlixth chapter of Genesis is not regarded by Dr. G. as the real composition of Jacob, but of some Hebrew bard, who lived posterior to Joshua, perhaps posterior to David. He affords it, however, particular attention; and to verse 10, on which so much labour has been bestowed, from its having been supposed to refer to our Saviour, he affixes an elaborate note. Part of it, on the word שילה SHILOH, we shall transcribe:

'Without any *refinement* or *straining* of the word, I take שלה in its certain, acknowledged, acceptation. Whether it be written שלה, שילה, or שלו, I am not much concerned: although I am inclined to think that the last is the true reading; because it was that of almost all the Ant. versions: and because it is here in the masculine gender; as in Job, 20, 20. Yet all the Sam. copies with 38 Heb. MSS. and one printed edition have שלה: which, as ה is radical, may also be a masculine. The word is in some other places written שלוה; and once, Prov. 1. 32. שלות with a feminine verb. Making שלה then the nominative to יבא, I render it *peaceful prosperity;* and refer it to that period when, "the land being at rest," the Tabernacle was set up at *Shiloh;* which, doubtless, had its name from this very circumstance. Every part of the benediction is now clear, and conforms to the rules of grammar. The harsh ellipsis is done away: the common signification of every term is preserved; and the whole is a beautiful prayer or prophecy, adapted to actual events and occurrences relative to the tribe of Judah. I say *prayer* or *prophecy*, because the words may be considered either as *precative* or *predictive:* and perhaps "May the sceptre, &c." would be a more proper version than "The sceptre shall not, &c." Jacob then wishes, or foretels, that Judah shall not be without a patriarchal sceptre-wielding chief, until the Israelites be put in possession of the promised land, and enjoy peace and prosperity. A similar wish is expressed by the good old man in ver. 18. "O Lord! from thee I wait for salvation!" which I am inclined to think stood originally in ver. 10. and made a part of the benediction of Judah. See Explan. Note.—Be this as it may, the whole tenor of the benediction leads to the meaning which I have given.

'But what, then, becomes of the Messiah? Become of him what will, I confess I cannot here find a vestige of him: nor did the Messiah himself, nor any of his apostles or evangelists, apply this text to him; which is wonderful indeed, if they looked upon it as applicable:

cable: they who apply to him so many other Texts, which can, at most, refer to him in only a secondary and tralatitious sense. In Abp. Secker's MS. Notes I found an observation so judicious on this subject, that I cannot withhold it from my readers. "If the Messiah (says he) be here promised to spring from Judah, how could God propose to destroy Israel, and make a nation of Moses?" Exod. 32. 10. and Deut. 9. 14 - 14. 12. And, indeed, if this divine menace had taken place, the Messiah would not have sprung from Judah, but from Levi: although he would still have been the seed of Abraham, Isaac, and Jacob: to whom the promise is every where else supposed to have been made.'

In examining the narrative of the plagues of Egypt, the Hebrew historian is very roughly treated by his present commentator; whose concluding remark will sufficiently evince the spirit and tendency of the whole discussion:

'Such were the famous plagues of Egypt, as they are related by the Hebrew historian: which narration, with all the concomitant circumstances, if any unfettered mind can really and literally believe, I will only say that it is far, very far, removed from scepticism.

'Is the story then entirely without foundation? Perhaps not. While Moses and Aaron were soliciting the Egyptian king for leave to go with the Israelites into the wilderness to sacrifice to their God; but in reality to escape altogether from their tyrannical masters; it might very well happen that an extraordinary exundation of the Nile should take place, and be followed with an uncommon brood of frogs, gnats, and other most troublesome animals; a tremendous hail, a prodigious flight of locusts, an unusual darkness, and finally a ravaging pestilence,—and all these calamities might, in the course of nine months or so, have succeeded one another; and been, in a great measure, the consequences of the first calamity, too great an overflow of turbid water: but that those events happened exactly according to the Scripture-relation, it requires great faith, or rather great credulity, to believe.—It will be said, "Is there any thing here beyond the power of God?"—What is, or what is not, beyond the power of God, I profess not to know: his omnipotence is beyond my very limited comprehension. The power of God, for aught I know, may be able to convert water into blood, and dust into flies: but that it did so on any particular occasion, and with circumstances similar to those which are said to have accompanied the prodigies operated in Egypt by the *rod* or *hand* of Moses; testimonies beyond all exception, and amounting almost to demonstration, would be required to produce a rational belief. Our faith is always in proportion to the motives of credibility; and, when these are weak, our faith must necessarily be feeble: we cannot believe without conviction, nor disbelieve with conviction. Now I ask what motives of credibility have we to believe that the plagues of Egypt were a continued chain of supernatural causes, operating in the manner related in the Book of Exodus?—Why, because the Book of Exodus is a part of the Hebrew Scriptures, and all that is written in the Hebrew Scriptures is the infallible word of God!—This surely is a short

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and peremptory answer: but on what is it founded? On an assumed hypothesis, which has not yet been proved; and which, in my poor apprehension, can never be proved.—At any rate, until this proof be brought forward with all the force of convincing evidence, we may, without the merited imputation of impiety or infidelity, doubt of these and many other facts contained in the Hebrew Scriptures; and examine into their general veracity or probability, by the same rules and criteria with which we examine the writings of other nations. But this subject will be treated on more at length in its proper place.'

Here the author refers to his General Preface, which we shall never have the opportunity of perusing.

The passage of the Red Sea, and the awful appearance on Mount Sinai, are by this critic divested of all miracle; in the former case, he supposes that Moses availed himself of the tide, and in the latter of a thunder-storm. By such methods of explanation, many difficulties are certainly obviated, but at the expence of the Divine Legation of Moses. It was indeed the object of Dr. G. to destroy the sacred reverence with which the Jewish Legislator has been viewed; and to allow him no other rank than belongs to him as a great and wise man.

It is impossible that a commentator of the above complexion can be generally acceptable; and so perilous an attempt must necessarily be attended with many failures: but by this kind of examination, truth is likely to be benefited, and the text of Scripture to be purified and explained.

For our account of Dr. Geddes's Translation, see M. R. Vols. xi. p. 298, and xxv. p. 405. N. S.

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ART. X. *Sketches of some of the Southern Counties of Ireland*, collected during a Tour in the Autumn 1797. In a Series of Letters. By G. Holmes. 8vo. 9s. Boards. Longman and Co.

DURING the autumn which preceded the late unhappy and blood-stained events in Ireland, Mr. Holmes made a tour through some of its southern counties, and communicated the result of his observations in these letters to a friend; which are now published, not from motives of vanity, but from the laudable wish to awaken the curiosity of others. There can be little doubt, indeed, that Ireland contains an ample field to excite the attention of the traveller, whether his genius incline to political speculations, to researches into antiquity, or to subjects of natural philosophy.

Mr. Holmes begins by regretting, as other tourists in Ireland have done before him, that this interesting country should be so little known to the people of England; and that while they eagerly

eagerly seek for information respecting the most distant quarters of the globe, our sister island is neglected and forgotten. We trust, however, that this subject of regret will shortly cease; and that the united kingdoms will become better acquainted with each other's merits, and be induced to cultivate such mutual intercourse and relations of amity as may contribute to the happiness and prosperity of both.

Although the part of Ireland, which Mr. Holmes describes, has been visited by former tourists; we meet in this volume with a more minute and interesting description of local scenery than we happen to have seen in other publications. The language sometimes approaches to *poetical:* but we have frequently detected inaccuracies and provincial idioms: such as 'having rode,' *lay* for *lie, one will, hard by,* &c. &c.—The reader will be pleased with the description of Ross castle on Ross island, in the Lake of Killarney, and of the author's tour on the Lake:

'Ross castle stands on this island, formerly the seat of O'Donoghoe Ross, one of the most ancient families in this county. It lies close to the water side, beautifully backed by wood, which covers almost the whole of the island; the banks, in most places, are hid by thick and hanging foliage. The castle is now in tolerable repair, having a garrison, with a governor appointed for it, upon the establishment. In the year 1641, it was held by Lord Muskerry, against the English, commanded by Ludlow, with Lord Broghil and Sir Hardrest Waller, who besieged it with four thousand infantry, and two hundred cavalry; it was surrendered upon capitulation. Having embarked and taken on board two men with horns, and two small pieces of cannon, we stretched across the lower lake, to the base of Glenaá mountain, where we deposited our provisions in the cottage; and shaping our course towards the upper lake, we entered between the two mountains of Glenaá and Turc, a narrow canal, or river, which issues from the upper to the lower lake. Here the most widely diversified scenery unfolds itself, that the enthusiastic imagination can conceive. The rugged and precipitate base of Turc, contrasted with the opposite richly wooded sides of Glenaá, whose romantic groves, falling to the waves, cast a deep and solemn shade around; whilst on the other side, rock piled on rock, flung in wild confusion along the banks, covered with crawling ivy, and from their interstices, bursting numerous shrubs, in flower, and bearing fruit; quickly the scene would change; the mountains retire suddenly and leave us in a plain, of perhaps three hundred yards in breadth; the green lawn spotted with groups of oak, holly, and wild ash; again the hills approach, and environ us with dark precipices and nodding woods; awhile the course seems lost, we are suspended in doubt; till turning short, we penetrate a deep and gloomy shade, hid from the blaze of day by the umbrageous arms of the trees, which, interwoven together, form an impervious canopy. Once more we are launched into an amphitheatre of lofty rocks, clad with countless

shrubs and forest trees, which, shooting from their bare sides, send forth their twisting roots towards the earth *. Arriving underneath the Eagle rock, we stopped, and, landing on the opposite bank, stood lost in admiration not unmixed with terror.

'Its sublime height, girt with a waving forest, whose aspiring trees lift their tall shade high amongst the craggy eminences, the haunt of eagles and various birds of prey; at its base, the tremulous wave reflected all again with varied beauty. But how can I describe the wonders of its many echoes, which, on the explosion of the cannon, burst with tenfold magnitude from its rugged cliffs, rolling with majestic horror round the neighhouring hills, each seeming to repel the thunder as it comes, till by reiterated peals, it sinks into hollow murmurs among the distant hills, and is for a few moments lost; but, from the silent pause, the distant sound again strikes faintly on the ear, and by degrees, with collected force, grows louder, till at last it faintly dies away to utter silence.

'Just at this awful period, the bugle horn sounded, and there issued from the grots and steep recesses of the mountain, innumerable sounds, like celestial voices, diffusing inexpressible pleasure, each wood and rocky dell prolonging the notes, which, floating on the agitated air, fell behind the hills, and mingled into one grand chord of most angelic harmony.'

Mr. Holmes concludes this passage with a few lines of poetry, which are distinguished by incongruity of metaphor, grammatical inaccuracy, and obscurity. We know not from what source he derived them, nor whether he has fairly quoted them: but we do adjudge that, like other offenders, they be "taken to the place whence they came, and thence to the place of execution."

As an instance of the author's own *poetical prose*, we insert his description of the chace, and the sufferings of the persecuted deer; which, perhaps, from those who have no relish for the diversion, will excite a commiserating sensation:

'We propose leaving Killarny to-morrow morning, and shall direct our course towards Cork; I, however, cannot quit it without speaking of the novelties of the chace, which here is enjoyed in a manner peculiar to the spot. The echoes caused by this sport reverberate the sounds in a manner not to be believed by any but those who have heard them; the duration of a single sound being near a minute, and yet the repercussions are innumerable, and the variety inconceivable. The deer are roused from the deep woods which skirt the lake by hunters used to the sport on foot, as horses are useless, not being able to make their way through the bottoms, nor

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'* It frequently occurs, that in the extent of fifty yards, one will meet with twenty different kinds of trees, all flourishing, particularly the arbutus; and, among the whole, perhaps, one cart load of earth could not be collected. The roots force themselves through the interstices of the rocks, twining round their bases, and seem to be in search of soil.'

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rise the steep declivities. The hills are lined with hardy peasants, who encounter the most imminent danger and extreme fatigue to assist and enjoy the chace; while on the lake are scattered numerous boats, full of anxious spectators. The animal darting from his covert, makes towards the soft lawns, which sometimes verge upon the lake; and bounding along the shore, he is hotly pursued by his loud-tongued enemies, whose various notes, and the cheering shouts of the men along the hills, joined with the sounding horns through the woods and on the lake, cause one continued roll of harmonic thunder among the hills and hanging forests. He now looks upwards, and panting seeks the rocky eminence, but in vain; his lofty antlers, once his pride, are now, alas, his ruin!—He presses on, plunging in entangled boughs and thickets, which cruelly retard his progress, till glancing backwards, he sees his open-mouthed enemies gaining on his heels, then downwards again he bounds and gains the shore; but here he is assailed by the loud shouts and horns, of the enjoying spectators in their crowded boats. He hesitates—once more looks upward; but the hills are insurmountable, and his favourite shades now oppose his flight and refuse him shelter. A moment longer he stops—looks back:—the roarings of the dogs are in his ears—their eager mouths send forth the cry of death as they gain upon his lagging steps—the big tears start from his distracted eyes, which are fixed in ardent gaze upon the lake, his last and sad retreat. Suddenly, in desperation, he plunges from the bank, and gives his ample breast unto the wave. But, alas! his fate is fixed—he gains but a few minutes respite—the shouting boatmen surround the victim—he is dragged with ropes into their boat—and, with peals of exultation that thunder through the woods, he is brought to land.

'Thus snatching his life from the cruel pack, he, fainting, yields it to relentless man.'

After having conducted us through a very interesting tract of country, and amused us with various anecdotes and some historical information, Mr. H. brings us at length to the venerable castle of Lismore, in the county of Waterford, of which we have this account:

'On entering Lismore, the traveller is struck with its venerable castle, lifting its high embattled towers in a kind of melancholy grandeur, bordering on sadness; the antient avenue, whose tall dark trees shed a gloom over the outer gate-house, gives its neglected front a deeper and more solemn shade. On the angles are ruined towers of prodigious strength, in the same roofless state that the wars of 1641 left them. Within the great gate-house there is a spacious court; on each side are the ranges of offices belonging to the castle, which faces the entrance, and forms a parallelogram. Over the gate-house are the arms of the first Earl of Cork, who beautified and enlarged it. Descending on the eastern side to the bridge, we were charmed with its grand elevation; the north front rising from a perpendicular range of wooded rock, overhanging the Blackwater. Imagination cannot paint a more romantic scene. The broad and placid river, from which, on the left, arise lofty and richly covered

rocks, to a fearful height, crowned with nodding groves, in some parts ranging down from the steep summit, cast their green branches in the stream; while, in others, they are separated by the jutting heads of moss-clad rocks, whose variegated sides of grey and spangled brown, contrast in a lively manner with the varied foliage. Over all, the ivied windows and pointed turrets lifting themselves high above the trees, which half disclose their antique casements, finish the picture to the left. On the right the shores are diversified by wood and lawn, and behind opens a deep and thickly wooded glen, through which a small river, called Oon-a-shad, winds into the Blackwater; to the west, the salmon weirs traverse the river for a considerable way, and form several agreeable falls, the soft lulling sound of which greatly heightens the beauty of the whole.'

In a note, Mr. H. gives some particulars respecting the gold mine of Wicklow, which we have occasionally mentioned from other sources:

'In the county of Wicklow there is a mine of gold, which is but lately, and imperfectly known to the public, although it has for many years back been enriching a few families of farmers and peasants. In England, many doubt its existence, and notwithstanding its being in the hands of the crown, the same spiritless exertions are visible with it, as in most other works of the kind. It is situated about eight miles from Rathdrum, and four from Acklow: the hills are very lofty, and do not produce heath, which most mountains of their magnitude do; but rather a good kind of herbage, totally uncultivated, inhabited only by goats and sheep. The highest of those hills is called Crowhan; it is bounded by several lesser hills whose bases join and form a small glen, through which runs an inconsiderable stream. Near the top of the Crowhan, a great Cliff is observable; from which issues a spring, taking its course nearly in a straight line through the mountain: in its way it is joined by two smaller streams at right angles. From this it flows on through a little valley 4 or 5 miles to the sea: this is called Ranalaigh, and in this narrow valley, not more than 20 yards in breadth, the first quantity of gold was found. The largest piece was taken up by a party of six men, who went to work in a small shaking bog. It weighed twenty-two ounces, and was purchased by Mr. Camac on the spot, for sixty-eight guineas; it exceeds by eight ounces the largest piece ever found in South America, or elsewhere. The only ore to be found, is a singular ore of iron, Pyrites, among the smaller hills, but none on the great Crowhan. The gold has been found no higher than where the iron is visible; it has been got in large quantities in a kind of slaty rock, the crevices of which are filled with a blackish earth, and small fragments of quartz. The general appearance of the stones which compose the lesser hills, is a wavy argillaceous shistous, differing very much in colour and texture, as red, brown, and blue; the latter seems to be most general. The quartz are singular in their whiteness, and run in veins through the shistous, in which masses of the gold were found. The shistous does not split into regular slates, but is quite splintery. Amongst this, about two feet below the surface,

face, were found considerable quantities of gold; but the greater part amongst the sand and gravel of the banks of the stream.'

This volume is decorated with several neatly executed engravings in acquatinta, presenting views of the Rock of Cashel, Ross Castle, Lismore Castle, &c.

ART. XI. *The Modern Land Steward;* in which the Duties and Functions of Stewardship are considered and explained. With their several Relations to the Interests of the Landlord, Tenant, and the Public. Including various and appropriate Information on Rural and Economical Affairs. By the Author of the New Farmer's Calendar, &c. &c. 8vo. pp. 420. 10s. 6d. Boards. Symonds.

To gentlemen of landed property, and to their confidential agents, this volume may be of considerable utility. If the author had not already recommended himself to the public by his *New Farmer's Calendar* *, and other works, the judicious observations and useful hints here offered would place him in the list of those rural counsellors who are capable of giving advice, and to whose opinion some deference is due, though it may not be implicitly followed. His sentiments on general subjects expand beyond the narrow boundaries of vulgar prejudice, and his good sense is forcibly recommended to us by its acting in concert with a humane disposition †. He candidly owns that he has availed himself of all

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* See Rev. Vol. xxxiii. N. S. p. 140.

† We much applaud his protests against cruelty in killing animals for food, and in impaling worms and frogs in the *amusement* (as it is called) of fishing. On the former subject, we are gratified by the following intelligence: 'Lord Carrington, president of the Board of Agriculture, in the true spirit of practical humanity, some time since requested Messrs. Mellish to make trial at the Victualling Office, of the slaughtering knife for *laying* oxen. Those gentlemen complied, and with a commendable zeal and perseverance, totally overcame the obstinate prejudices of their servants, in consequence of which, the method of *laying* oxen with the knife, instead of the old cruel, laborious, and troublesome method, has met the most complete success. The animal falls senseless in an instant, and not only the head and neck, but the carcase in general, is found to be in a much superior condition, to that in which it had used to be, after the numerous and uncertain blows, bruises, and frights, too commonly attendant on the old method.'—'In the same way, we are assured by the Rev. Mr. Marshall, eels and fish of all kinds may be instantaneously killed, an incision being made with a sharp-pointed penknife, or punctures with a bodkin, longitudinally, into the brain, about

all the assistance and information within his reach, and particularly acknowleges his obligations to two preceding works of the same kind, viz. "The Duty and Office of a Land Steward," by Edward Laurence, an eminent land-surveyor in the reigns of Anne and George I., and the "Complete Steward," by John Mordant, in 1761. It is the wish of this author that the volume now before us should be considered as a companion to his *New Farmer's Calendar;* and indeed the latter part of it forms no improper snpplement to that work.

In the Preliminary Observations, the subjects of Agriculture and Commerce are generally discussed, the causes of scarcity are considered, and the author's opinion is freely given respecting the impolitic operations of the corn-laws:

'Previously to the present century, and indeed until within the last thirty, or forty years, the portion of land under culture, for the production of bread corn, seems to have been fully adequate to the subsistence of the number of people, at a reasonable rate, with an occasional surplus for exportation. This being granted, it may seem strange, that so great inconvenience to the public, and distress to the poor, on account of the dearness of corn, should have recurred at such frequent periods. It evidently proves the existence of an error somewhere; and as we have none to charge to the account of nature, in any sense, no doubt can remain that the blame attaches exclusively

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half an inch or an inch above the eyes, according to the size of the fish: a method which will be remembered by those, who generously wish to lessen the unnecessary sufferings of animal nature.'

His opinion of the barbarity of some fishers cannot be better substantiated than by his own testimony, p. 310. 'I cannot help expressing my detestation and entering my protest against the infernal barbarity of empaling alive, upon the hook, large animals, such as fish, and frogs, endowed no doubt with an exquisite sense of feeling, for the purpose of baits. I am a great lover of fish and fishing, but would go eternally without their profit, obtained by such infamous and morally dishonest means. I entertain some hope, that the worm divided in half, soon loses his sensibility, but there are plenty of dead and artificial baits, as well as of certain methods of taking pike and the larger fish. In my boyish days, I spent several years in Suffolk, near a river abounding in pike. There was a fellow in the neighbourhood, a ropemaker, who used to lay a vast number of night lines, the hooks baited with large green frogs, roach, or perch with the fins cut off: it will never be out of my recollection, what a roguish and indefatigable pleasure I took in destroying this hard-hearted fisherman's lines, and putting an end to the misery of the tortured victims. I should conceive, I cannot be less than one hundred and fifty hooks and lines in his debt: yet such is the irregularity of the human mind, with all my innate and almost phrenzical detestation of barbarity, I have occasionally, even in my adult age, been cruel to brute animals, a subject for my never ending regret.'

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to ourselves. After this discovery, our next enquiry will naturally be, in what particulars have we erred, and what are the proper remedies? On this head I shall speak almost without reserve, and certainly without apology, which ought not to be required from him, who making a sincere use of such information as he has been able to obtain, has no other object or view than the public good. I apprehend then that all the inconveniences and public losses, from a scarcity of the first necessaries, which have been, at various periods, sustained by this country, are to be attributed purely to the injudicious restraints upon agriculture and commerce, both domestic and foreign, arising from that notable branch of legislative superstition, fashionably styled THE POLICE OF CORN; and from certain other errors, still more prominent, the particularization of which I must beg leave to decline: for the evil, judging from reason and analogy, and the invariable experience throughout all times, and in all countries, of the benumbing effect of restraints on human commerce, there seems to be no remedy worthy of adoption, short of absolute freedom. Nor can I discover any legitimate reason for those excessive distresses of the labouring poor of this country, during a scarcity, by which certain ranks above them, even profit, and for which there exists an obvious, just, and easy remedy.'

With a thorough conviction of the importance of commerce to our prosperity, this writer is disposed to think that we have allowed it an undue advantage over agriculture; and he laments that a part of the national capital, which has been vested in foreign colonization, was not employed in the culture of our own soil, where it would have been safer, have excited less jealousy in rival states, and have been ultimately more advantageous. We will not say, with him, that 'to talk of famine is to talk of nonsense:' but we are persuaded that the serious apprehension of famine, whenever it arises, must be the result of our own impolicy and mismanagement.

After some general remarks, we come to the immediate subject of the work; viz. to delineate the characters and qualifications of Stewards, and to assist them in the discharge of their duties. Stewardships are divided into three orders or classes, viz. the *Superintendant or Comptrolling Agent*, the *Land Steward or Agent* properly so called, and the *House Steward.* With the last the author is not concerned, but the qualifications of the first and second are fully displayed:

'To be properly qualified for chief agent to a great estate, a man should have attained that thorough knowledge of the business of life, that tried experience in men and things, which ought not to be expected earlier than at the middle age. No material part of his attention must be engrossed by his own private concerns, for in such case, he will evidently either neglect his own, or the business of his lord; and it would be paying human nature too great a compliment, to suppose the former. To an ample share of the agricultural know-

ledge of the common steward, in this officer, ought to be joined, a thorough insight into the nature of every improvement, of which an estate may be capable, whether upon, or beneath the surface; or from its local situation, whether inland or upon the sea-coast. His studies must be directed to the needful sciences of political economy, and political arithmetic, for there is a strict and happy coincidence between public and private wealth. He should be well qualified to superintend the culture of wastes, the disposal of timber, the eradication, or planting of woods; irrigation and warping, drainage, embankment, and the recovery of land from the sea, the cutting of canals, the laying out and repair of roads, the construction of bridges, mills, and engines, and should possess a considerable skill in rural architecture of every species. Nor is it less necessary that he thoroughly comprehend the nature of all the various methods, in which money business is transacted, together with the advantages of bargaining in the purchase or sale of estates. His intelligence ought to be universal, and extend to the valuable inventions and improvements of other countries, as well as our own; which, whether in the mechanic or agricultural relation, he should use his means to introduce and fairly experiment upon the estates under his care, with the honourable and patriotic views both of private and national benefit. In fine, with an honest heart, a mind amply replenished, a cool, deliberative, and calculating head, a quick discernment, he should lay hold on every occasion, as it springs, to enhance the worth, the reputation, the embellishment, of the property committed to his charge.'—

'It is indispensably necessary, that the ACTING LAND STEWARD do possess a practical skill in all the material branches of agriculture, in the management of cattle, and in the common outlines, at least of rural architecture, as far as regards repairs, or ordinary new erections, that he be thoroughly master of common accounts, and able to describe, or correspond by letter, intelligibly and decently. A man so qualified, may make a very capable and respectable steward: he would however not be the less eligible, for a decent portion of mathematical and mechanical knowledge, and the practical habits of mensuration, both of timber and land; but a defect of these branches of science, ought not to operate to the rejection of a man otherwise well qualified; since they are acquired by a very moderate application to study and practice, and since there are always at hand, professional men in these sciences, whose services, perhaps, after all, are most eligible.'

Following Laurence and others, the writer condemns the practice of employing Attorneys as Land Stewards; and he is of opinion that the sons of farmers, with a good common education, would be better adapted to the situation: but this advice must be taken with great restriction. Among our Attorneys we find many very able men, enlightened in the topics of rural economy as well as in the business of their profession; and when such men superintend estates, they cannot be fairly represented as bars to improvement. It must be admitted, however, as the author

author remarks, that 'to form an accomplished Steward, it is requisite that theory and practice go hand in hand;' and if an attorney be ignorant of agricultural practice, he is unfit for the office, though he may know how to hold a court and draw up covenants.

For the benefit of the Steward, a Category of his Duties, general and particular, is given. His line of conduct on entering on his office is traced, with suitable directions for letting and leasing farms, keeping the office accounts, &c. Detached information is also subjoined respecting various articles of rural science; such as the division of lands,—fences,—draining,—tillage,—roads, and rail-ways,—brick and tile making,—wells and fish-ponds,—planting,—felling timber,—barking,—charcoal making,—preserving timber, &c.

The directions for planting include a catalogue of forest trees and shrubs, in which we observe some errors. In p. 340, the author says of the *Larix* or *Larch*, that 'it bears leaves like the fir, from which it is thus distinguished, that when the new leaf puts forth, the old one is thrust off:' but the fact is that the Larch is deciduous, and does not wait for the new leaf to thrust off the old one. Again, in p. 356, the *Ilex* is mentioned as synonymous with the *Scarlet* Oak, for which we should read the *Holly* or *Ever-green Oak.*

On the whole, however, good information is afforded; and if one omission could be supplied, the work would be "*dog-cheap*" at double its present price; we mean an infallible recipe for making an *honest* Steward.

Moy.

ART. XII. *The Stranger in France:* or, A Tour from Devonshire to Paris: Illustrated by twelve Engravings in Aqua Tinta, of Sketches taken on the Spot. By John Carr, Esq. 4to. pp. 261. 1l. 1s. Boards. Johnson. 1803.

TRAVELLERS are mostly disposed to be narrative; and good nature as well as vanity may often contribute to the indulgence of this propensity: since amusement creates a desire to amuse, and the heart expands when curiosity is gratified and the mind exhilarated. Hence we endeavour benevolently to account for tourists becoming authors, and for the numerous delineations of the same route by various travellers. Had the peace continued for a few years, we might possibly have been furnished with as many books of travels in France as would have composed a moderate library; and even for the short period of its duration, our descriptive countrymen have not been idle:—but the war has now stopped their career; and we must be contented at present to

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view the opposite shores through the medium of their representations. We shall be happy, therefore, to attend this *Stranger in France*, exempted from all risk of being made prisoners, and forced to be Strangers against our will.

This excursion to the French coast was taken immediately after the exchange of the ratifications of the late transient peace, and was partly performed in the last ship of war remaining of the vast naval armament, which for so many years had rendezvoused in Torbay. Mr. Carr regarded it as the last attendant in the train of retiring war; and when he commented on this incident as peculiarly pleasant to his feelings, how little did he think that this scourge of nations was destined so soon to revisit us; or that what he denominated *peace* was only the slumbering of war!

From Torr Abbey, the seat of Mr. Cary, the tourist proceeded in company with a friend in the Megæra fire ship, to Portsmouth, in order to obtain a French packet: but, experiencing some disappointment here, they went to Southampton, from which port they sailed for Havre-de-grace. As part of the crew consisted of French Emigrants who were returning, after ten years of exile, to their native country, their past and present situation naturally attracted Mr. Carr's notice; and the mild conduct of the English revenue officers, who were appointed to examine their baggage, draws from him this liberal reflection: 'They, who brought nothing into a country but the recollection of their miseries, were not very likely to carry much out of it, but the remembrance of its generosity.'

Before we transport the reader across the channel in company with Mr. Carr, it is proper to remark that his narrative will be found to consist of "such stuff as tours are made of," viz. incidents, descriptions, anecdotes, and reflections. His circuit is not extensive, nor are his details tedious. If he takes us where we have been before, he finds something to repay us for the trouble. He is sprightly, and disposed to be pleased: he was fortunate in the French families to which he was recommended; and he appears to have made a good use of every opportunity for observation.

No dates occur in this journal (except that, in p. 234, the 21st of Prairial is mentioned), and we know not therefore the day when Mr. Carr made the French coast; which, within a league of Havre, 'is high, rugged, and rocky, looking, to use a marine expression, iron-bound all along the shore.' The first object which struck him on landing, and entering the streets of Havre, was the appearance of the women; which he describes with a comparative remark, the humour of which may not be relished by our fellow-subjects in the North:

'The women were habited in a coarse red camlet jacket, with a high apron before, long flying lappets to their caps, and were mounted upon large heavy wooden shoes, upon each of which a worsted tuft was fixed, in rude imitation of a rose. The appearance and clatter of these sabots, as they are called, leave upon the mind an impression of extreme poverty and wretchedness.

'They are, however, more favoured than the lower order of females in Scotland. Upon a brisk sprightly chambermaid entering my room one day at an inn in Glasgow, I heard a sound which resembled the pattering of some web-footed bird, when in the act of climbing up the miry side of a pond. I looked down upon the feet of this bonny lassie, and found that their only covering was procured from the mud of the high street—adieu! to the tender eulogies of the pastoral reed! I have never thought of a shepherdess since with pleasure.'

The inn at Havre is not delineated with less felicity; and if the author seems to have as little fancy for the French waiting maid as for the Glasgow chambermaid, it is for a very different reason:

'Upon our arrival, we were ushered up a large dirty staircase into a lofty room, upon the first floor, all the windows of which were open, divided, as they always are in France, in the middle, like folding doors; the floor was tiled, a deal table, some common rush chairs, two very fine pier glasses, and chandeliers to correspond, composed our motley furniture. I found it to be a good specimen of French inns, in general. We were followed by our hostess, the porter, two cooks, with caps on their heads, which had once been white, and large knives in their hands, who were succeeded by two chamber-maids, all looking in the greatest hurry and confusion, and all talking together, with a velocity, and vehemence, which rendered the faculty of hearing almost a misfortune. They appeared highly delighted to see us, talked of our dress, Sir Sidney Smith, the blockade, the noble English, the peace, and a train of etceteras. At length we obtained a little cessation, of which we immediately seized the advantage, by directing them to show us to our bed-rooms, to procure abundance of water hot and cold, to get us a good breakfast as soon as possible, and to prepare a good dinner for us at four o'clock. Amidst a peal of tongues, this clamorous procession retired.

'After we had performed our necessary ablutions, and had enjoyed the luxury of fresh linen, we sat down to some excellent coffee, accompanied with boiled milk, long, delicious rolls, and tolerably good butter, but found no knives upon the table; which, by the by, every traveller in France is presumed to carry with him: having mislaid my own, I requested the maid to bring me one. The person of this damsel would certainly have suffered by a comparison with those fragrant flowers, to which young poets resemble their beloved mistresses: as soon as I had preferred my prayer, she very deliberately drew from her pocket a large clasp knife, which, after she had wiped on her apron, she presented to me, with a "voila, monsieur." I received

ceived this dainty present, with every mark of due obligation, accompanied, at the same time, with a resolution not to use it, particularly as my companions (for we had two other English gentlemen with us) had directed her to bring some others to them. This delicate instrument was as savoury as its mistress; amongst the various fragrancies which it emitted, garlic seemed to have the mastery.'

Among the objects which excited the attention of *the Stranger* in this place, were *Rafts*; which, though we have formerly heard so much of them, we should not have deemed worthy of mention, did not a threatened invasion make it worth while to advert to the former projects and preparations of our enemies for this purpose.

'In the basins of Havre, we saw several rafts, once so much talked of, constructed for the real, or ostensible purpose of conveying the invading legions of France, to the shores of Great Britain. I expected to have seen an immense floating platform, but the vessels which we saw, were made like brigs of an unusual breadth, with two low masts. The sincerity of this project has been much disputed, but that the French government expended considerable sums upon the scheme, I have no doubt.'

From this place, Mr. C. travelled in the clumsy French diligence, over a dusty road, but through a rich and picturesque country of nearly 80 miles extent, to Rouen; the Boulevards of which town are represented as finer than those of Paris.—Scarely, however, was the sensation of pleasure excited, when it was dissipated by a sudden change of scene:

'Upon our rapidly turning the corner of a street, as we entered the city, I suddenly found coach, horses and all, in the aisle of an ancient catholic church. The gates were closed upon us, and in a moment from the busy buzzing of the streets, we were translated into the silence of shattered tombs, and the gloom of cloisters: the only light which shone upon us, issued through fragments of stained glass, and the apertures which were formerly filled with it.

'My surprise, however, was soon quieted, by being informed, that this church, having devolved to the nation as its property, by force of a revolutionary decree, had been afterwards sold for stables, to one of the owners of the Rouen diligences.

'An old unsaleable cabriolet occupied the place of the altar; and the horses were very quietly eating their oats in the sacristy! !'

The devastations occasioned by the Revolution, and the conduct of its unprincipled and sanguinary promoters, call forth the most indignant animadversions: but the author gives the preference to the mode of execution by the Guillotine, introduced by the Revolution, compared with that formerly in use in France, or even that which is practised in his own country:

'The velocity of this mode of execution can alone recommend it. The pangs of death are passed almost in the same moment, which

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presents to the terrified eye of the sufferer the frightful apparatus of his disgraceful dissolution. It is a dreary subject to discuss; but surely it is a matter of deep regret, that in England, criminals doomed to die, from the uncertain and lingering nature of their annihilation, are seen writhing in the convulsions of death during a period dreadful to think of. It is said, that at the late memorable execution of an African governor for murder, the miserable delinquent was beheld for *fifteen minutes* struggling with the torments of his untimely fate! The guillotine is far preferable to the savage mode, formerly used in France, of breaking the criminal upon the wheel, and leaving him afterwards to perish in the most poignant agonies.'

This remark follows the account of the trial and execution of a robber, which we should have quoted, had not its length forbidden.—The expression, 'the lingering nature of their *annihilation*,' is not quite correct; and other inadvertencies of the pen have also occurred to our notice.

Different countries have different customs, which the traveller will not fail to observe. In his route from Rouen to Paris, Mr. Carr arrived at 8 o'clock in the morning at the picturesque town of Mante, which is built on a fertile mountain, with the Seine flowing at its base, and found a regular *dinner* ready for the passengers, consisting of soups, meats, fowls, and confectionary; and the host was surprised at his wish to have some coffee and rolls, according to the English mode of *breakfasting*.

The author thus describes his first impression on approaching the capital, together with his subsequent accommodations:

'As we approached the capital, the country looked very rich and luxuriant. We passed through the forest of St. Germains, where there is a noble palace, built upon a lofty mountain. The forest abounds with game, and formerly afforded the delights of the chase to the royal Nimrods of France. Its numerous green alleys are between two and three miles long, and in the form of radii unite in a centre. The forest and park extend to the barrier, through which we immediately entered the town of St. Germains, distant from Paris about twelve miles, which is a large and populous place, and in former periods, during the royal residence, was rich and flourishing, but having participated in the blessings of the revolution, presents an appearance of considerable poverty, and squalid decay. Here we changed horses for the last post, and ran down a fine, broad paved, royal road through rows of stately elms, upon an inclined plane, until the distant, and wide, but clear display of majestic domes, awful towers, and lofty spires, informed us that we approached the capital. I could not help comparing them with their cloud-capped brethren of London, over whose dim-discovered heads, a floating mass of unhealthy smoke for ever suspends its heavy length of gloom. Our carriage stopped at the Norman Barrier, which is the grand entrance to Paris, and here presents a magnificent prospect to the eye. The barrier is formed of two very large, and noble military stone lodges, having porticoes, on all sides, supported by

by massy doric pillars These buildings were given to the nation, by the national assembly in the year 1792, and are separated from each other, by a range of iron gates, adorned with republican emblems. Upon a gentle declivity, through quadruple rows of elms, at the distance of a mile and a half, the gigantic statues of la Place de la Concorde (ci-devant, de la Revolution) appear; beyond which, the gardens, and the palace of the Tuilleries, upon the centre tower of which, the tricoloured flag was waving, form the back scene of this splendid spectacle. Before we entered la Place de la Concorde, we passed on each side of us, the beautiful and favourite walks of the Parisians, called les Champs Elysées, and afterwards, on our left, the elegant palace of the Garde-meuble; where we entered the streets of Paris, and soon afterwards alighted at the bureau of the diligences; from which place, I took a fiacre (a hackney coach), and about six o'clock in the evening presented myself to the *mistress* of the hôtel de Rouen, for the women of France generally transact all the masculine duties of the house. To this hotel I was recommended by Messrs. G——, upon mentioning whose name, I was very politely shown up to a suite of pleasant apartments, consisting of an antiroom, bed-room, and dressing-room, the two latter were charmingly situated, the windows of which looked out upon an agreeable garden belonging to the palace of the Louvre. For these rooms I paid the moderate price of three livres a day.'

Lodging and boarding being distinct objects, and rarely combined in Paris, a *restaurateur* is a very necessary personage; and we are introduced to Mr. Carr's *restaurateur*, as well as furnished with a picture of his house:

'Upon finding that I was disposed to remain in town, my female friend recommended me to a restaurateur, in the gardens of the Thuilleries, one of the first eating houses in Paris, for society, and entertainment, to the master of which she sent her servant, with my name, to inform him, that she had recommended an English gentleman of her acquaintance to his house, and requested that an English servant in his service might attend to me, when I dined there. This was a little valuable civility, truly French. This house has been lately built under the auspices of the first consul, from a design, approved of by his own exquisite taste; he has permitted the entrance to open into the gardens of the consular palace. The whole is from a model of one of the little palaces of the Herculaneum, it is upon a small scale, built of a fine white stone, it contains a centre, with a portico, supported by doric pillars, and two long wings. The front is upon the terrace of the garden, and commands an enchanting view of all its beautiful walks and statues. On the ground floor the house is divided into three long and spacious apartments, opening into each other through centre arches, and which are redoubled upon the view by immense pier glasses at each end. The first room is for dinner parties, the next for ices, and the third for coffee. In the middle is a flying staircase, lined on each side with orange trees, which ascends into a suite of upper dinner rooms, all of which are admirably painted after

after the taste of the Herculaneum, and are almost lined with costly pier glasses.'

We shall pass over the writer's remarks on the curiosities of Paris, which have been abundantly detailed: but one of his hints may (at some future time) be of use, and therefore we transcribe it:

'On the second day after my arrival, I purchased a map of Paris, hired a fiacre, and drove to the Pantheon. Upon the top gallery which surmounts its lofty and magnificent dome, I made a survey of the city, which lay below me, like the chart with which I compared it. The clouds passed swiftly over my head, and from the shape of the dome, impressed me with an idea of moving in the air, upon the top, instead of the bottom of a balloon. I easily attained my object, by tracing the churches, the temple, the abby, the palaces, large buildings, and the course and islands of the river, after which I seldom had occasion to retrace my steps, when I was roving about, unaccompanied. On account of no coal being used in Paris, the prospect was perfectly clear, and the air is consequently salubrious. The Pantheon, or Church of St. Genevieve, is a magnificent building from the designs of Mons. Soufflet, one of the first architects of France: it was intended to be the rival of the St. Paul's of London; but, though a very noble edifice, it must fail of exciting any emotions of jealousy amongst the admirers of that national building.'

Though we are at war with Bonaparte, and devoutly praying that it may please God "to abate his pride, assuage his malice, and confound his devices;" the principle "of giving the Devil his due" suggests the insertion of the following anecdote:

'A short time preceding my arrival in France, Bonaparte had rendered himself very popular amongst the constitutional clergy, by a well-timed compliment to the metropolitan archbishop. The first consul gave a grand dinner to this dignified prelate, and to several of his brethren. After the entertainment, Bonaparte addressed the archbishop by observing, that as he had given directions for the repairing of the archiepiscopal palace, he should very much like to take a ride in the archbishop's carriage, to see the progress which the workmen had made. The prelate bowed to the first consul, and informed him that he had no carriage, otherwise he should be much flattered by conducting him thither. Bonaparte good-humouredly said, "how can that be? your coach has been waiting at the gate this half hour," and immediately led the venerable archbishop down the steps of the Thuilleries, where he found a plain handsome carriage, with a valuable pair of horses, and a coachman, and footmen dressed in the livery which Bonaparte had just before informed him would be allotted to him, when his establishment was completed. The whole was a present from the private purse of the first consul. Upon their arrival at the palace, the archbishop was agreeably surprised

prised by finding that the most minute, and liberal attention had been paid to his comfort and accommodation.'

Among the anecdotes collected in the course of this tour, Mr. Carr records a singular instance of female bravery, the account of which he received from the lady's husband:

'He informed me, and I must not suppress the story, that in the time of blood, this amiable woman, who is remarkable for the delicacy of her mind, and for the beauty and majesty of her person, displayed a degree of coolness and courage, which, in the field of battle, would have covered the hero with laurels. One evening, a short period before the family left France, a party of those murderers, who were sent for by Robespierre, from the frontiers which divide France from Italy, and who were by that archfiend employed in all the butcheries, and massacres of Paris, entered the peaceful village of la Reine, in search of Monsieur O——. His lady saw them advancing, and anticipating their errand, had just time to give her husband intelligence of their approach, who left his chateau by a back door, and secreted himself in the house of a neighbour. Madame O——, with perfect composure, went out to meet them, and received them in the most gracious manner. They sternly demanded Mons. O——, she informed them that he had left the country, and after engaging them in conversation, she conducted them into her drawing room, and regaled them with her best wines, and made her servants attend upon them with unusual deference and ceremony. Their appearance was altogether horrible, they wore leather aprons, which were sprinkled all over with blood, they had large horse pistols in their belts, and a dirk and sabre by their sides. Their looks were full of ferocity, and they spoke a harsh dissonant patois language. Over their cups, they talked about the bloody business of that day's occupation, in the course of which they drew out their dirks, and wiped from their handles, clots of blood and hair. Madame O—— sat with them, undismayed by their frightful deportment. After drinking several bottles of Champaign and Burgundy, these savages began to grow good-humoured, and seemed to be completely fascinated by the amiable and unembarrassed, and hospitable behaviour of their fair landlady. After carousing till midnight, they pressed her to retire, observing that they had been received so handsomely that they were convinced Monsieur O—— had been misrepresented, and was no enemy to the *good cause;* they added that they found the wines excellent, and after drinking two or three bottles more, they would leave the house, without causing her any reason to regret their admission.

'Madame O——, with all the appearance of perfect tranquillity and confidence in their promises, wished her unwelcome visitors a good night, and after visiting her children in their rooms, she threw herself upon her bed, with a loaded pistol in each hand, and, overwhelmed with suppressed agony and agitation, she *soundly* slept till she was called by her servants, two hours after these wretches had left the house.'

The

The visit to the Museum of the French Monuments produces a remark which ought not to be, though it probably will be, disregarded; for how rarely does good sense combat superstition with success!

'This exhibition is not yet completed, but, in its present condition, is very interesting. Some hints not altogether useless, may be collected from it. In England, our churches are charnel houses. The pews of the congregation are raised upon foundations of putrefaction. For six days and nights the temple of devotion is filled with the pestilent vapours of the dead, and on the seventh they are absorbed by the living. Surely it is high time to subdue prejudices, which endanger health without promoting piety. The Scotch never bury in their churches, and their burial places are upon the confines of their towns. The eye of adoration is filled with a pensive pleasure, in observing itself surrounded with the endeavours of taste and ingenuity, to lift the remembrance of the great and good beyond the grave, in that very spot where the frailty of our nature is so often inculcated.

'Such a display, in such a place, is rational, suitable, and admonitory. The silent tomb becomes auxiliary to the eloquence of the pulpit. But the custom which converts the place of worship into a catacomb, can afford but a mistaken consolation to posthumous pride, and must, in some degree, contaminate the atmosphere which is contained within its walls.'

Quitting Paris, Mr. Carr travelled through Evreux, Caen, and St. Lo (which is said to be the cleanest and most charming romantic little town which he saw in France), to Cherbourg, and thence sailed for England. Cherbourg is represented as a poor dirty place:

'After having heard so much of its costly works and fortifications for the protection of its harbour, my surprise was not little, upon finding the place so miserable. It is defended by three great forts, which are erected upon rocks in the sea. The centre one is about three miles off from shore, and is garrisoned by 1200 men. At a distance, this fort looks like a vast floating battery. Upon a line with it, but divided by a distance sufficient for the admission of shipping, commences the celebrated, stupendous wall, which has been erected since the failure of the cones. It is just visible at low water. This surprising work is six miles in length, and three hundred French feet in breadth, and is composed of massy stones and masonry, which have been sunk for the purpose, and which are now cemented, by sea weed, their own weight and cohesion, into one immense mass of rock. Upon this wall a chain of forts is intended to be erected, as soon as the finances of government will admit of it. The expenses which have already been incurred, in constructing this wonderful fabric, have, it is said, exceeded two millions sterling. These costly protective barriers can only be considered as so many monuments, erected by the French to the superior genius and prowess of the British navy.'

Some general remarks are added in the concluding chapter of this Tour, in which the author sufficiently developes his political principles:

'From the magnitude of the present ruling establishment in France, and the judicious distribution of its powers, and confidence, the physical strength can scarcely be said to reside in the *governed.*

'A great portion of the population participates in the character of the government. The bayonet is perpetually flashing before the eye. The remark may appear a little ludicrous, but in the capital almost every man who is not *near-sighted* is a soldier, and every soldier of the republic considers himself as a subordinate minister of state. In short the whole political fabric is a refined system of knight's service. Seven centuries are rolled back, and from the gloom of time behold the crested spirit of the Norman hero advance, "with beaver up," and nod his sable plumes, in grim approval of the novel, gay, and gaudy feodality.

'If such an expectation may be entertained, that time will replace the ancient family on the throne, I am far from believing that it can offer much consolation to the illustrious wanderer, who as yet, has only tasted of the name of sovereignty. If the old royalty is ever restored, it is my opinion, and I offer it with becoming deference, that, from personal hatred to the present titular monarch, and the dread of retaliation by a lineal revival of monarchy, the crown will be placed upon the brows of one of the *collateral* branches of the expatriated family. The prince de Condé is the only member of that august house, of whom the French speak with esteem, and approbation.'—

'In reviewing the present condition of France, the liberal mind will contemplate many events with pleasure, and will suspend its final judgment, until wisdom, and genius shall repose from their labours, and shall proclaim to the people, "behold the work is done."

'It has been observed, that in reviewing the late war, two of the precepts of the celebrated author of "The Prince," will hereafter be enshrined in the judgments of politicians, and will be as closely adhered to, as they have been boldly disregarded by that great man, who, till lately, has long presided over the British councils. Machiavel has asserted, that no country ought to declare war with a nation which, at the time, is in a state of internal commotion; and that, in the prosecution of a war, the refugees of a belligerent power ought not to be confidentially trusted by the opposite nation which receives them. Upon violating the former, those heterogeneous parties, which, if left to themselves, will always embarrass the operations of their government, become united by a common cause; and by offending against the latter clause of this cautionary code, a perilous confidence is placed in the triumph of gratitude, and private pique, over that great love which nature plants and warmly cherishes in the breast of every man, for his country. In extenuation of a departure from these political maxims it may be urged, that the French excited the war, and that in the pursuit of it, they displayed a *compound*

pound spirit, which Machiavel might well think problematical, for whilst that country never averted its eye from the common enemy, it never ceased to groan under the inflictions of unremitting factions. Rather less can be said in palliation of the fatal confidence, which was placed by the English government in some of the French emigrants. I have mentioned these unhappy people in the aggregate, with the respect which I think they deserve. To be protected, and not to betray, was all that could in fairness, and with safety be expected from them; it was hazarding too much to put swords in their hands, and send them to their own shores to plunge them in the breasts of their own countrymen: in such an enterprise

——— "The native hue of resolution
Is sicklied o'er with the pale cast of thought."

The brave have not frequently wept over such a victim as Sombreuil.'

Writing in a moment of tranquillity, Mr. Carr concludes with observing that 'Peace is the gem with which Europe has embellished her fair but palpitating bosom;' and he then adds as a finale to his work, 'May disappointment and dishonour be the lot of that ambitious and impolitic being, who endeavours, or who wishes, to pluck it from her!' We devoutly say, Amen.

From the preceding extracts, the author's style and manner, as well as his powers of entertainment, may be appreciated. The embellishments of his volume, for which we are indebted to his own pencil (modestly said to be '*untutored*'), consist of views of Torr Abbey,—Southampton,—the Light-house at Havre,—the Paris Diligence,—a Woman of Caux,—Ruins of the Petit Trianon,—Bagatelle in the Bois de Boulogne,—the Museum of French Monuments,—Malmaison,—Caen,—Cherbourg.

We understand that Mr. Carr is a Devonshire gentleman, practising the Law.

Mo-y.

ART. XIII. *Outlines of a Philosophy of the History of Man:* Translated from the German of John Godfrey Herder. By T. Churchill. 4to. 1l. 11s. 6d. Boards. Johnson. 1800.

OUR readers are intitled to some apology, or some reason, for the late appearance of this article; and we can assure them that it has arisen only from one of those contingencies which will happen in all human affairs, not from any disregard of the work and its author. We have indeed too frequently stated our opinion of M. Herder's merits, to allow of the latter inference; and that opinion, together with the consideration of yet having an old proverb in our favour, induces us now to endeavour to atone for our unintentional delay.

Nearly one fourth part of this volume (the first five books) consists of lucubrations on cosmogony, geology, and natural

history in general; and the perusal of it strongly suggested to us, that the principle of the *division of labour* is as important in the province of literature, as in any other department of human industry. In the infant state of letters, as in that of the arts, we find it too often disregarded, and much labour consequently wasted. It is no small matter for the literary adventurer to be able to determine accurately the real bounds of his enterprize, and to ascertain correctly where his subject commences, as well as where it terminates, that he may not uselessly consume his strength. What would be thought of a work on sculpture, which treated much at large of subterraneous geography; and which embraced numerous researches into the generation and position of the strata of the fossil, which forms the material of that fine art? In our judgment, not less does he confound what ought to be kept asunder, who unites to an examination of the grounds and principles of civil history, speculations on the original formation of our globe, the substances which constitute it, the vegetables which clothe and beautify it, and the animals which subsist on it;—as well, if not with more propriety, we think, might be connected with it the outlines of anatomy and physiology. Yet the error into which M. Herder has fallen is by no means uncommon among his countrymen, who emancipate from it more slowly than might be expected from men who take such rapid strides towards pre-eminence in every branch of human knowlege. If, however, in this introductory part, which we regard as so entirely misplaced, no addition to science presents itself, it must be owned that hints occur of which more profound adepts and more laborious inquirers may avail themselves; and that we meet with practical inferences, and eloquent apostrophes, which will not prove unacceptable to readers in general.—We shall attend M. Herder in this extraneous inquiry, with as much conciseness as it will admit.

Some theologians may probably accuse the author of being unfriendly to theism, because he ascribes more effect to physical agency than divines have usually allotted. He does not directly so state it, but it would seem that he considered vegetables, animals, and even man, in their first formation, as resulting from natural processes, as effects arising out of the course of nature at a particular crisis: but he may say that this is by no means excluding a creator from the universe; for who endowed nature with these sublime generative powers, and who fixed the epoch at which they were to operate?

The cosmogony of M. Herder is built on a competent knowlege of facts disclosed by preceding writers, and shews a vividness of imagination and ingenuity which is requisite in a

constructor of theories. He adopts the system which regards mountains as the buttresses of the habitable world, and which proportions the extent of the latter to the bulk of the former.

'This hypothesis (he says) is confirmed by a simple inspection of a map of the World, which exhibits chains of mountains, not merely traversing the dry land, but evidently appearing to constitute the skeleton, on which the land was formed. In America the mountains run along the western coast through the Isthmus. They proceed obliquely, as does the land: where they penetrate more interiourly, the land grows wider, till they are lost in the unknown regions of New-Mexico. It is likely, that here they not only proceed higher up to mount Elias, but are also laterally connected with others, particularly the Blue Mountains, as in South America, where the land is broader, and the mountains run northward and eastward. Thus America, even according to its figure, is a stripe of earth appended to its mountains, and formed more level, or more steep, according to their declivity.

'The other three quarters of the Globe present a more complicated aspect, as their great outline forms in fact but one whole; yet it requires no great exertion to perceive, that the protuberant spine of Asia is the stem of the mountains, that spread over that quarter of the globe, over Europe, and probably over Africa, or at least its superiour part. Atlas is but a continuation of the Asiatic mountains, acquiring a greater height in the middle of the country, and in all likelihood connecting itself with the Mountains of the Moon, by means of the chains of mountains near the Nile. Whether these Mountains of the Moon be sufficiently high and broad, to be deemed actually one of the spines of the earth, futurity must determine. The extent of the country, and some imperfect accounts, give room for such a conjecture; but the proportionate paucity and smallness of those rivers of this quarter of the globe, with which we are acquainted, prevent us from determining them to be a true girdle of the earth, as the Ural of Asia, or the Cordilleras of America. But it is enough for our purpose, that in these regions also the land is evidently fashioned by the mountains. It is every where extended parallel to these; and wherever the mountains spread and branch out, there also spreads the land. This remark is equally valid in the promontory, the island, and the peninsula: the land stretches out its arms and limbs, wherever the skeleton of mountains is stretched out; it is, therefore, only a diversified mass, formed on this skeleton in various ranges and layers, that ultimately became habitable.

'Thus the production of the first mountains determined how the earth should exist as dry land. They seem as it were the ancient nuclei, or buttresses, of the earth, on which the air and water only deposited their burdens, till at length a place for vegetable organization was laid down, and spread out.'

From the premises above stated, he infers that

'Asia was first habitable, as it possessed the highest and broadest chains of mountains, and on the ridge a plain, which the sea never reached. Here too, in all likelihood, was, in some happy valley, at

the foot of the embosoming mountains, the first select habitation of man. Thence his progeny extended southwards in the pleasant and fertile plains, that bordered the streams; while northwards harder races were formed, who roved between the rivers and mountains, and in course of time spread themselves westward even as far as Europe. Troop followed troop; one people pressed forward another; till at length they arrived at a sea, our Baltic, over which part crossed, while another part turned off, and occupied the south of Europe. But other colonies, other troops of people, proceeding from Asia southwards, had already settled themselves here; and hence, by different and sometimes opposite streams of men, this corner of the earth was peopled so thickly as we now see it. At length more than one people, being hardly pressed, retired into the mountains, and relinquished the plains and open country to their conquerors: hence, almost throughout the whole world, we meet with the most ancient remains of nations and languages, either on mountains, or in the nooks and corners of the land. There is scarce an island, scarce a country, where the plains are not occupied by a foreign people of more recent date, while the more ancient and uncultivated nation has concealed itself among the hills. From these hills, on which they have retained their ruder way of life, they have often, in later times, effected revolutions, involving the inhabitants of the plains to a greater or less extent.'

He then draws the conclusion, that

'Nature stretched the rough but firm outline of the history of man and its revolutions, with the lines of mountains she drew, and the streams she let flow from them. How people here and there broke out, and discovered farther land; how they stretched along the streams and erected huts, villages, and towns, in fruitful places; how they intrenched themselves as it were between mountains and deserts, a river, perhaps, in the midst, and called the spot, separated by nature and their occupancy, now their *own*; how hence, according to the circumstances of the place, various modes of life, and ultimately kingdoms arose, till at length men reached the coast, and from the generally unfruitful shore invaded the sea, and learned to procure from it their food, belongs as properly to the natural progress of the history of man, as to the physical history of the earth. One height produced nations of hunters, thus cherishing and rendering necessary a savage state: another, more extended and mild, afforded a field to the shepherd, and associated with him inoffensive animals: a third made agriculture easy and necessary: while a fourth led to fishing, to navigation, and at length to trade. The structure of our earth, in its natural variety and diversity, rendered all these distinguishing periods and states of man unavoidable. Thus in many parts of the earth manners and customs have remained unchanged some thousands of years: in others they have altered, commonly from external causes, yet always according to the land from which the alteration came, and to that in which it happened, and on which it operated. Seas, mountains, and rivers, are the most natural boundaries of nations, manners, languages, and kingdoms, as well as of the land;

land; and, even in the greatest revolutions of human affairs, they have been the directing lines or limits of the history of the world. Had the mountains risen, had the rivers flowed, or had the coast trended otherwise, how very differently would mankind have been scattered over this tilting-place of Nature!'

M. Herder's mode of accounting for the varied political aspects, which our globe exhibits, appears so striking and just that we shall lay it before our readers:

'What a difference is produced by the Red Sea, small as it is! The Abyssinians are an Arabian race, the Egyptians an Asiatic people: yet quite another world of manners and customs appears among them. The like is displayed in the lowermost corner of Asia. What a difference does the narrow gulf of Bassora make between the Persians and Arabs! How distinct are the Malays from the people of Cambodia, from whom they are separated by the little gulf of Siam! The manners of the inhabitants of Africa evidently differ little, for they are separated by no sea or gulf, and probably by deserts alone. Hence, too, foreign nations have been able to make less impression on it; and to us, who have wormed ourselves into almost every hole, this vast quarter of the globe is little better than unknown; merely because it is no where deeply indented by the sea, and spreads itself as an inaccessible gold-country in one broad patch.

'America is so full of little nations, probably, because it is so broken and intersected, north and south, with rivers, lakes, and mountains. From its situation, also, it is externally of all lands the most accessible, as it consists of two peninsulas, connected only by a narrow isthmus, where a deep bay forms an archipelago of islands. Thus it is all coast as it were; and hence the possession of almost all the maritime powers of Europe, and in war the apple of contention. This situation was favourable for us European plunderers: while its internal divisions were unfavourable for the improvement of its ancient inhabitants. They dwelt too much separated from one another by lakes and rivers, abrupt heights and precipices, for the culture of one region, or *the old word* of the tradition of their fathers, to establish and extend itself as in the widespread Asia.

'Why is Europe distinguished by the variety of its nations, its multifarious manners and arts, but still more by the influence it has had on all parts of the world? I know well there is a combination of causes, that we cannot here trace separately: but physically it is incontestible, that its intersected, multiform land has been one occasional and contributive cause. As the people of Asia migrated hither by various ways, and at various times, what bays and gulfs, what numerous rivers flowing in different courses, and what alterations of little rows of mountains, found they not here! They might be together, yet separate; act upon one another, and again live in peace: thus this small multifidous part of the world was in miniature the market-place, the throng, of all the people upon earth. The Mediterranean alone has so much influenced the character of all Europe, that we may almost call it the medium and propagator of all the cultivation of antiquity and the middle age. The Baltic comes greatly

behind it, as it lies far more to the north, between ruder nations and less fruitful lands, as a by-lane of the mart of the earth: yet it is the eye of all the north of Europe. But for it, most of the adjacent lands would be barbarous, cold, and uninhabitable. The like effect has the gap between Spain and France, the channel between France and England, the figures of Britain, Italy, and ancient Greece. Change the outlines of these countries, here take away a strait, there block up a channel: the formation and devastation of the world, the fate of whole regions and people, would proceed for centuries in a different course.'

Anticipating an objection that might be urged against his system, he observes,

'If it be asked, why, beside our four quarters of the globe, there is not a fifth, in that vast ocean, in which one had long been confidently presumed to exist; the answer is pretty well determined by facts: in that deep sea there is no primitive mountain high enough to create an extensive firm land. The Asiatic mountains terminate in Ceylon with Adam's-Peak, and in Sumatra and Borneo with the ridges from Malacca and Siam; as do the African at the Cape of Good Hope, and the American in Terra del Fuego. Thence the granite, the fundamental pillar of the firm land, declines into the deep, and never more appears above the surface of the sea in high ridges. Throughout the great extent of New Holland there is not a single chain of mountains of the first order. The Philippines, the Moluccas, and the rest of the scattered islands, are all of the volcanic kind only; and many of them have still volcanoes.'—'Nature has designed this vast space for a great abyss of water: which was essentially requisite to the habitable land. If once the physical law of the formation of the primitive mountains of our earth were discovered, and with it that of the form of our land, we should perceive the reason, why the south pole could have no such mountains, and consequently no fifth quarter of the globe. Even were there one, must it not, from the present constitution of our atmosphere, remain uninhabitable, and be, like the Sandwich Islands and shoals of ice, the hereditary domain of seals and penguins?'

Granite he regards as the nucleus of our earth; the present appearance of which, he asserts, is the result of the influence of light, heat, air, water, acids, and other agents, on that primitive substance.

The first appearance of plants, and the effects to which their generation gave rise, are thus described:

'Plants have a sort of life, and succession of ages; they have sexes and generative powers; they are born and die. The surface of the earth was adapted to them, before it was fit for man or animals: every where they pressed before these, and in the shape of grass, of moss, or of mucor, covered the bare rock, yet untrodden by the foot of any living creature. Where a single grain of light earth could receive a seed, and a ray of the sun warm it, a plant sprung up to die a prolific death, as its dust would constitute a better matrix for other plants.

plants. Thus were the rocks covered with herbs and flowers: thus in time morasses became wilds of plants and shrubs. The putrefaction of the native vegetable creation is Nature's incessantly operating hot-bed of organization, and the farther culture of the earth.'

It is impossible to accompany the author in tracing the gradations between inanimate matter and rational man, without indulging the most gratifying feelings with respect to the dignity of our nature; or, at least, without a strong temporary conviction of the superiority of its culture and right application, compared with adventitious circumstances, in the influence which these respectively have on human happiness. Our philosopher coincides with those who lay great stress on the superior organization of man, and who ascribe to it all the proud prerogatives of his nature: he is neither a scholastic spiritualist, nor a materialist under any modification of that term. He sees no reason, as the Cartesians do, why we should go beyond the limits of the visible creation, in search of an imperishable substance; nor does he build the hope of immortality on the revivification of the substance of the body, in some thousands, or perhaps millions of years after it has ceased to exist; thus differing as widely from Dr. Priestley as from Dr. Clarke. The soul, according to the hypothesis now under our consideration, is a combination of indestructible powers acting on destructible organs; and the powers are completely distinct from the organs, capable of subsisting apart from these instruments, and of combining with and acting by others, and different in their nature. It supposes that the Deity, on the dissolution of the present system of organs, will place the soul (or system of powers) in a new system of organs which will less incumber its operations, and allow to its developement and activity far greater scope. M. Herder talks of a fine substance which, he says, may be called light, ether, vital warmth, or celestial fire; and which may be the sensorium of the all-pervading mind, by which it warms and quickens whatever is warmed and quickened. This etherial substance, he imagines, is the more refined and elaborated, in proportion as the organs through which it passes are the more numerous and nice. He supposes it to be 'likely, that our frame was constructed, even in its grosser parts, to attract this electric stream in greater quantity, and render it more elaborate: and in the nobler faculties, not the gross electric fluid, but something, prepared by our organization itself, infinitely more exquisite, yet similar to it, is the instrument of our mental and corporeal perceptivity;' and that this 'invisible spirit of celestial light and fire, which penetrates every living thing, and unites all the powers of nature, has attained the highest degree of subtility, of which

which it is capable in any terrestrial organization: by its means the soul acts almost omnipotently on her organs, and beams back upon herself with a consciousness, that moves her inmost essence. By means of it the mind is filled with noble warmth, and is capable by free volition of transporting itself as it were out of the body, nay even beyond the world, and bending them to its will. It has, therefore, acquired a power over them; and when its hour is come, when its external machine is dissolved, what can be more natural, than that it should draw after it what is assimilated to it, and intimately combined with it? It removes into its medium, and this draws us 'to our destination;' or rather, he says, the omnipresent plastic power of God effects it.

'Be it, that we know nothing of our soul as pure spirit: we desire not to know it as such. Be it, that it acts only as an organic power: it was not intended to act otherwise: nay, I will add farther, it must necessarily have first learned in this state, to think with a human brain, and to feel with human nerves, and have fashioned itself to some degree of reason and humanity. Lastly, be it, that it is originally the same with all the powers of matter, of irritability, of motion, of life, and merely acts in a higher sphere, in a more elaborate and subtile organization: has one single power of motion and irritability been seen to perish? are these inferiour powers one and the same with their organs? can he, who introduced an innumerable multitude of these into my body, and ordained each its form; who set my soul over them, appointed the seat of her operations, and gave her in the nerves bands by which all these powers are linked together; want a medium in the great chain of nature, to transport her out of it? and can he fail to do this, when he has so wonderfully introduced her into this organic house, evidently to form her to a superior destination?'

The notions of an immortal soul, and of an endless happy existence, have often called forth fine and animating declamation; and that which we have perused in these pages has not often been excelled: but our limits oblige us to resist all inclination to extract any specimens of it.

The author's hypothesis may be said to be free from some of the objections to which spiritualism is liable; and to avoid the languor and frigidity attaching to the system of modern materialism, which represents the mind as in a state of annihilation for an undefined period, namely during that which intervenes between death and the general resurrection: but it may be asked, why, when the matter of the organs crumbles, should not the powers dissipate; why should not the coherence of the latter cease, when that of the former terminates; why, when the body perishes, should not the powers merge in the vast reservoir from which they were taken; or, in the language of antient philosophy, why does not the soul unite with that universal spirit,

spirit, the *anima mundi*, of which it originally formed a part? We cannot discover, therefore, that this system is on the whole more satisfactory than those which it would supersede.

The following attempt to solve a painful problem, if it may satisfy calm reason, will fail to appease the feelings:

'Strip off the outer integument, and there is no such thing as death in the creation: every demolition is but a passage to a higher sphere of life; and the wise Father of all has made this as early, quick, and various, as was consistent with the maintenance of the species, and the happiness of the creature, that was to enjoy its integument, and improve it as far as possible. By a thousand violent modes of ending life, he has prevented tedious deaths, and promoted the germe of blooming powers to superiour organs. What is the *growth* of a creature, but its steady endeavour to unite more organic powers with its nature? The different stages of its life are regulated by this end; and when it is no longer capable of this operation, it must decline, and die. Nature dismisses the machine, when she finds it no longer serviceable for her purpose of sound assimilation, of active improvement.'

Some facts here adduced, though not published now for the first time, merit insertion, as forcibly illustrating the extensive and paramount dominion of habit:

'It is particularly pleasing, to observe the singular manner, in which plants adjust themselves to the season of the year, nay to the hour of the day, and become inured only by degrees to a foreign climate. Near the pole they are later in growth, and ripen so much the quicker, as the summer arrives more late, and operates more forcibly. Plants, that grow in southern countries, when brought to Europe, ripen later the first year, as they wait for the sun of their own clime: the following summers they arrive earlier and earlier at maturity, as they become habituated to their situation. In the artificial warmth of a hothouse, each follows its native seasons; even if it have been fifty years in Europe. The plants of the Cape blossom in winter, as then arrives the summer of their native country. The marvel of Peru blossoms at night; probably, observes Linné, because it is then day in America, whence it originally came. Thus every one adheres to the time, even to the hour of the day, at which it has been wont to open and shut.'—

'It is probable, that there are still greater singularities to be observed in animals, than those we have already remarked in plants: their oft unnatural qualities, for instance, and slow familiarization to a foreign and antipodal climate. The American bear, described by Linné, observed the day and night of America even in Sweden. From midnight till noon he slept, and from noon till midnight he rambled, as if it were his American day: thus with his other instincts retaining his native division of time. Is not this remark applicable to others, from different regions of the earth, from the eastern or southern hemispheres? and if this change hold good with respect to beasts,

beasts, shall man, notwithstanding his peculiar character, be exempt from it?'

We now come to that part of the volume with which the immediate subject of it commences, and which we take to be a view of civil history in connection with its more remote causes; such as the principles of our common nature, the early impulses given to nations, their primitive biasses, and their most antient institutions; as also the influence of climate, vicinity, and geographical peculiarities. The reader may judge of the design of the work, from two short and very distant passages, in which the author appears most clearly to state it, as well as the grounds on which it rests:

'The whole history of mankind is a pure natural history of human powers, actions, and propensities, modified by time and place.'—

'Had the power, which constructed our earth, given its mountains and seas a different form; had that great destiny, which established the boundaries of nations, caused them to originate elsewhere than from the Asiatic mountains; had the east of Asia possessed an earlier commerce, and a Mediterranean sea, which its present situation has denied; the whole current of cultivation would have been altered. It flowed westwards; because eastwards it was unable to flow, or to spread.'

The subject in this large extent, and thus isolated, is new; and it is one on which talents and information might be beneficially employed. Approving highly of the undertaking, and the reputation of M. Herder having excited a favourable opinion of its execution, we commenced an examination of it with sanguine expectations: but it was not long before we were undeceived. Looking for a regular methodic treatise, we found a mere rhetorical and moral rhapsody; a miscellany of facts, of which, if some were curious, most were familiar; and of observations, of which, if some were finely conceived, and perhaps happily expressed in the original, the greater number were jejune and trite. Taken as a systematic work, which it affects to be, nothing more desultory, or more deficient in proportion, ever came from the hands of an able and intelligent man. Many parts of this olio certainly are amusing and instructive: but premises in abundance are huddled together, while conclusions are loosely and sparingly drawn; and all seems to remain in the disposition in which it arose in a lively imagination, and as the pen first traced it.

It is not our province to reduce this rude mass to order and symmetry: but we shall endeavour to follow the author in his meandering route, and to state what he attempts, and what he accomplishes.

In

In book vi. at which the second division of the work may be considered as commencing, the author attempts to demonstrate that climate not only has a strong bearing on the great institutions of nations, but that it very materially affects both the internal and the external organization of the human frame.

Book vii. offers some ingenious observations respecting the effect of cultivation on climate; and here we meet with a passage which not only discloses a curious fact, but supplies a strong analogy in favour of slow, cautious, and gradual reforms, even where the course is most clear, and the object the least dubious:

'Kalm informs us, from the mouths of American Swedes, that the speedy destruction of the woods, and cultivation of the land, not only lessened the number of edible birds, which were found in innumerable multitudes in the forests and on the waters, and of fishes with which the brooks and rivers swarmed, and diminished the lakes, streams, rivulets, springs, rains, thick long grass of the woods, &c.; but seemed to affect the health and longevity of the inhabitants, and influence the seasons. 'The Americans,' says he, 'who frequently lived a hundred years and upwards before the arrival of the Europeans, now often attain scarcely half the age of their forefathers: and this, it is probable, we must not ascribe solely to the destructive use of spirits, and an alteration in their way of life, but likewise to the loss of so many odoriferous herbs, and salutary plants, which every morning and evening perfumed the air, as if the country had been a flower-garden. The winter was then more seasonable, cold, healthy, and constant: now the spring commences later, and, like the other seasons, is more variable and irregular.' This is the account given by Kalm; and however local we may consider it, still it shows, that Nature loves not too speedy, too violent a change, even in the best work that man can perform, the cultivation of a country.'

The viiith book considers the influence of local situation and preconceived ideas on the conceptions of men, and on the formation of language. The author derives the belief in sorcery and witchcraft from the worship of natural objects and agents, which he holds to have been the most antient and most general; and he successfully combats the notion of Hobbes, that war is the natural state of man.—While he decidedly protests against the paradoxes of Rousseau, he treats them with more tenderness than might have been expected; for, though too high an elogium cannot easily be pronounced on the genius of the philosopher of Geneva, it cannot be denied that a sort of moral perverseness almost habitually got the better of his judgment; since rare indeed, and far too rare, are the occasions on which he influences us so much by the sobriety and solidity of his observations, as he charms us by the glowing terms in which they are couched.

Book

Book ix. is occupied in examining what is factitious in man. The readers of Dr. Hartley will recollect the masterly manner in which this problem has been treated by that writer: who here afforded a fine specimen of strict analysis, possessing merit that was independent of the theory to which it is made introductory. There must be some system, conformably to which man becomes what he is: but the discovery of it we consider as far less important, than that of the rule which draws accurately the line between what is natural to man and what is acquired by him. The author supposes certain nations to be subject to peculiar diseases of the imagination, and thus accounts for the power which magical spells and delusions obtain among them; and he expatiates on the influence of religion in civilizing rude and barbarous tribes.

In book x. M. Herder attempts to demonstrate that all human beings are derived from one common origin. Here a fine conception is expressed, but which is capable of being stated with much more force and effect:

'Mankind, destined to humanity, were to be from their origin a brotherly race, of one blood, and formed by one guiding tradition; and thus the whole arose, as each individual family now rises, branches from one stem, plants from one primitive nursery. In my opinion, this striking plan of God with regard to our species, which distinguishes it in its very origin from the brute, must appear the most adequate, beautiful, and excellent, to every one, who weighs the characteristics of our nature, the frame and quality of our reason, the mode by which we acquire ideas, and the manner in which humanity is fashioned in us. According to this scheme, man was the favourite of Nature, whom she produced, as the fruit of her maturest industry, or, if you please, as the child of her age, in the spot which she deemed best for her tender lastling. Here she fostered him with maternal hand, and placed around him whatever could promote from the beginning the formation of his human character. As only one kind of human reason was possible upon this earth, and as Nature therefore produced but one species of rational creatures, she left this creature capable of reason, to be educated in one school of language and tradition, and took upon herself this education through a series of generations from one origin.'

On the subject of the first inhabited portion of the globe, he ably corroborates the opinion of Linné; and he next gives a sketch of the Mosaic account of the creation: in his comments on which, as well as all that he says concerning the Hebrews, the acute and profound Eichhorn is his guide.

The xith and xiith books contain a rigid, though not an unjust criticism on the institutions of China. The author banishes the marvellous from the accounts transmitted to us of antient Asiatic cities, by representing them as little more than walled encamp-

encampments.—The hieroglyphics, in his estimation, furnish proofs of the slight proficiency which the Egyptians had made in science.

In book xiii. M. Herder attempts the solution of the nice and difficult problem, whence arose the pre-eminent attainments of the Greeks?—If we have been able to ascertain his meaning in this loose disquisition, we apprehend that he regarded as preliminary causes of the phænomenon which he was considering, the accessible nature of the country, which occasioned frequent migrations into it, and which gave rise to constant intercourse with strangers: the cultivated state of Asia Minor, whence, at successive periods, Greece was peopled: the numerous distinct tribes into which the several islands, and the marked features of the main land, occasioned this people to be divided: the scope for emulation, imitation, and improvement, which a society so diversified afforded: a fine structure of frame, the developement of the powers of which was assisted by singular felicity of climate; and a passionate love of sensible beauty in arts and manners, in science and in political institutions.

In their exquisite organs, fashioned under a mild sky, in their enthusiastic attachment to music, and in the well-directed efforts of various tribes to the same object, he finds the causes of the superiority of their language.

The topics of popular faith, the tales of tradition, and the expositions of natural appearances delivered by their sages, blended together and worked up by lively imaginations, he considers as the ground-work of their elegant and fascinating mythology; while their native vivacity disposed them so ardently to love music, the dance, pantomime, and the drama.

Their arts originated in their religion and their political institutions; the former requiring statues and temples, and the latter demanding monuments and public edifices. Their quarries yielded the Parian marble, and their traffic furnished them with ivory and brass: they imbibed a taste for luxury from their kindred of Ionia and Magna Grecia; while their mediocrity of means weaned them from oriental magnificence, and disposed them to study the charms of simplicity. In their climate, the light and elegant style of architecture was also the convenient one.—The collision of individuals so opposite in manners and habits, as the refined Athenian and the rude Arcadian, the luxurious Ionian and the sequestered Epirot, the austere Spartan and the effeminate Sybarite, could not fail, he conceives, to call forth the active powers of the mind, and to fertilize the invention.

The religion of Greece consecrated hospitality, protection to fugitives, and the inviolability of holy places; it represented an awful vengeance as hanging over the head of the murderer,

it upheld the sanctity of oaths, and it considered the domestic hearth as an altar, and the recess of the dead as a temple. The oracle of Delphi reproved tyrants, aided the labours of virtuous sages, favoured beneficial institutions, gave authority to moral principles, hallowed the duties of the citizen, and protected that singular tribunal, that glory of Greece, the council of the Amphictyons.

Manly games rendered youth healthy, robust, handsome, and active, while they kindled in them a love of their country, a public spirit, and even the desire of posthumous fame; and they gave rise to a disinterested and heroic friendship, which nothing but death could dissolve. We must add, after the author, that women were not divinities in Greece, but secondary objects.—Like the untutored children of nature, only the gentlest bands united the different tribes of this people: these were no others than a religion, a language, oracles, games, a council of Amphictyons, a descent, the inheritance of antient fame, and the reputation of early exploits, which belonged to them in common. Their popular governments, if not the best for all purposes, incredibly advanced the human mind, and produced in them a public more enlightened than any on which the sun has ever since shone.

Amid the tranquillity of a despotic government, the sons of Greece rendered conspicuous their superior ability, by the successful prosecution of the rigid sciences. The period of Grecian independence lasted long enough to allow the human mind to reach the highest pitch of excellence, to which Culture, under circumstances the most favourable and operating on subjects the best calculated, is capable of raising it.

In book xiv. the author reviews the history of the too celebrated Romans, and brings to our recollection a model which has been lost upon him, but which he would have done well to have imitated. He pays a merited tribute to the Etruscans, and properly laments the loss of the account of their subjugation. Reprobating most deservedly the monstrous ambition of this wonderful people, he hardly does justice to their many great qualities; perhaps the only instance of unfairness, and a very pardonable one, which this volume furnishes.

The xvth book argues in favour of a sort of moderate optimism. It is a well-founded observation, that nations in any degree civilized must have moved in a laudable course of improvement, till this was unwittingly checked by regulations, the effect of which was not foreseen.—The doctine supported in the following passages induces us to quote them:

'Even our brief history already demonstrates beyond all doubt, that the increased diffusion of true knowledge among people has happily

pily diminished in their inhuman, mad destroyers. Since the downfal of Rome there has arisen no other cultivated nation in Europe, which has founded the whole of its constitution on war and conquest; for the military nations of the middle ages were rude and savage. In proportion as they advanced in civilization, and learned to have a regard for their property, the more amiable and peaceful spirit of industry, of agriculture, of trade, and of science, forced itself upon them unnoticed, or indeed often against their wills. Men learned to use without destroying, as what was destroyed was no longer capable of being used; and thus in time, from the nature of the case itself, a peaceful balance between nations took place; for, after centuries of wild warring, all began to perceive, that the object of every one's wish was not to be attained, unless they contributed to promote it in common. Even that, which of all things appeared most to require exclusive possession, commerce, could take no other way; as it is a law of nature, against which passions and prejudice are ultimately of no avail. Every commercial nation of Europe now laments, and will hereafter lament still more, what envy or superstition once prompted it foolishly to destroy. As reason increases, the object of navigation will proportionably turn from conquest to trade; which is founded on reciprocal justice and courtesy, on a progressive emulation to excel in arts and industry, in short, on humanity and its eternal laws.

'Our minds feel inward satisfaction, when they not only perceive the balm, which flows from the laws of human nature, but see it spread, and make its way among mankind, even against their wills, from its natural force. God himself could not divest man of the capability of errour; but he implanted this in the nature of human mistakes, that soon or late they should shew themselves to be such, and become evident to the calculating creature. No prudent sovereign of Europe now governs his provinces, as did the kings of Persia, or even the Romans themselves; if not from philanthropic motives, yet from a clearer insight into the business, as with the course of time political calculation has become more certain, easy, and perspicuous. A madman only would build Egyptian pyramids in our day; and any one, that should attempt such useless enterprizes, would be deemed insane by all the rational part of the World, if not from his want of love for the people, yet from considerations of economy. The bloody combats of gladiators, and barbarous fights with animals, are no longer suffered among us: the human species has run through these wild tricks of youth, and learned at length to see, that its mad frolics cost more than they are worth. In like manner, we no longer require the poor oppressed slaves of the Romans, or helots of Sparta; because in our constitutions we know how to obtain more easily, from free beings, what they accomplished with more danger, and even expense, by means of human animals: nay the time must come, when we shall look back with as much compassion on our inhuman traffic in negroes, as on the ancient Roman slaves, or Spartan helots: if not from humanity, yet from calculation. In short, we have to thank God, for having given us, with our weak fallible nature, reason, that immortal beam from his sun, the essence of which it is to dispel night, and show things in their real forms.'—

'Man-devouring war, for example, was during ages the trade of robbery rudely exercised. It was long the practice of men swayed by turbulent passions; for while personal strength, cunning, and address, were its requisites, it could cherish only the dangerous virtues of robbers and murderers, even in those who possessed the most laudable qualities; as the wars of antient times, of the middle ages, and even some of modern date, abundantly testify. But in the midst of this depraving trade the art of war was invented, perhaps involuntarily; for the inventors of this art perceived not, that it would sap the foundations of war itself. In proportion as the art of fighting became a profound study, and various mechanical inventions were introduced into it, the passions and brute strength of individuals became useless. Soldiers were converted into mere machines, moved by the mind of a single General, and at the order of a few commanders; till at length sovereigns alone were permitted to play this dangerous and costly game, while in antient times almost all warlike nations were continually in arms. We have seen proofs of this in several Asiatic nations, and not less in the Greeks and Romans. The latter were for centuries almost constantly in the field: the Volscian war continued 106 years; the Samnite, 71; the city of Veii was besieged ten years, like a second Troy: and the destructive Peloponnesian war of 28 years among the Greeks is sufficiently known. But as in all wars, to fall in battle is the least of evils, while the diseases and devastation, that attend the motions of an army, or the siege of a town, with the lawless spirit of plunder, that then pervades all ranks and conditions, are much greater evils, which passion-stirring war calls forth in a thousand frightful forms; we may thank the Greeks and Romans, and still more the inventors of gunpowder and fire-arms, for having reduced the most savage trade to an art, and latterly indeed the most honourable art of crowned heads. Since kings have personally engaged in this game of honour, with armies as devoid of passion as numerous, we are secured from sieges of ten years duration, or wars of seventy, carried on merely for the honour of the commander; for the very magnitude of an army is sufficient to prevent the continuance of war. Thus, conformably to an unalterable law of nature, the evil itself has produced some good; the art of war having suppressed in a certain degree the practice of warfare. This art has likewise diminished plunder and devastation, if not from philanthropy, yet for the honour of the General. The laws of war, and the treatment of prisoners, are become incomparably milder, than they were even among the Greeks; not to mention the public security, which first existed merely in warlike states. The whole Roman empire, for instance, enjoyed security in its highways, as they were covered by the wings of its eagles; while travelling was dangerous to a foreigner in Asia and Africa, and even in Greece, because in these countries a general spirit of security was wanting. Thus the poison was converted into a medicine, as soon as it came into the hands of art: generations indeed were swept away, but the immortal whole outlived the sufferings of the parts that disappeared, and learned good even from evil.'

We find nothing worthy of remark in M. Herder's xvith book, on the antient inhabitants of Europe; nor in his strictures

tures on those which founded its modern kingdoms. Many who will read his xviith book, on the origin and principles of Christianity, will call in question the soundness of his faith; and it must be admitted that the style, which he adopts, best accords with the notion that the Founder of the Christian faith was no more than a philosophical reformer, actuated by views the most pure as well as the most comprehensive.

M. Herder's observations on the various forms and shapes which, in different places, and at different periods, Christianity has assumed, shew an extensive and intimate acquaintance with the subject. He bestows a merited eulogium on the acquirements of our countryman Gibbon, and condemns the severity with which our divines treated a man who did honour to his native land. Had he been acquainted with the reply of Bishop Watson, we are persuaded that he would have qualified his censure.

The passage which we shall now subjoin, and which we find in the author's account of the origin and rise of the Romish hierarchy, manifests the liberal turn of his mind, and the impartiality with which he has considered modern history:

'The Bishop of Rome unquestionably did much for Christendom: mindful of the Roman name, he not only conquered a world by conversion, but established in it, by means of laws, manners, and customs, a more durable, powerful, and intimate sway, than that of antient Rome. The Romish see never contended for the palm of learning: this it relinquished to others, to the Alexandrian, the Milanese, the Hipponian even, or any other that coveted it: but to subject the most learned sees, and to rule the world, not by philosophy, but by policy, tradition, ecclesiastical law, and ceremonies, were its aims: and could not fail to be so, as itself rested solely on ceremonies and tradition. Thus, from Rome proceeded the numerous rites of the western church, relating to the celebration of festivals, the classing of priests, the institution of sacraments, prayers, and oblations for the dead; altars, chalices, tapers, fasts, praying to the mother of God, the celibacy of priests and monks, the invocation of saints, the worshipping of images; processions, masses for the soul, bells, canonization, transubstantiation, the adoration of the host, &c.; rites, that arose partly from antient circumstances, in which the enthusiastic conceptions of the orientals had often great share, partly from accommodation to local usages of the west, and chiefly of Rome, incorporated by degrees in the great ecclesiastical ritual*. Such weapons now conquered the world: they were the master-keys of Heaven and Earth. Before

'* I doubt whether a true history of these rites and institutions, carrying conviction on the face of it, can be written without an accurate knowledge of Rome, with its local circumstances, and the character of the people. What in Rome is evident to the view, is often looked for under the earth.'

them bowed nations, that would not have shrunk from the sword: Roman ceremonies had more weight with them, than the speculations of the East. These ecclesiastical laws, it must be confessed, exhibited a fearful contrast to the antient Roman policy: still they ultimately served, to convert the massy sceptre into a less weighty pastoral staff, and the barbarous custom of Heathen nations by degrees into a milder Christian law. The chief shepherd at Rome, after having laboriously attained the supremacy, must have interfered more in the affairs of the west, even against his will, than any of his colleagues in the east or west could do; and if the propagation of Christianity be in itself a merit, this is his in an eminent degree. England, the greater part of Germany, the northern kingdoms, Poland, and Hungary, became Christian through the means of his measures, and his nuncios: nay, that Europe probably was not for ever to be disturbed by Huns, Saracens, Tartars, Turks, and Mongals, is partly also his work. If all the Christian races of emperors, kings, princes, counts, and knights, should vaunt the merits, by which they formerly acquired sovereignty over nations, the triple crowned great lama at Rome, borne on the shoulders of unarmed priests, may bless them all with his sacred crosier, and say, 'but for me you would never have become what you are.' The preservation of antiquity, likewise, is his work; and Rome deserves to be the peaceful temple of its preserved treasure.'

Of the three remaining chapters, we must refrain from taking any particular notice, and must now close this long article.

With whatever defects M. Herder's work may be chargeable, it proves him to be a man of great information, of liberal views, and of singular impartiality; with as few prejudices and as little bias as can belong to a human being. It is to be lamented, therefore, that so splendid a subject did not excite so accomplished a mind to all the requisite labour and exertions.—The merits of the translation will appear from our ample extracts. Jo.

ART. XIV. *Poems*, by Mrs. John Hunter. 12mo. pp. 122. 5s. Boards. Payne. 1802.

IN several of these poems, we recognize that beautiful simplicity of feeling and expression, which this lady's ballads called *Queen Mary's Lamentation* and *the Death Song of the Indian*, formerly published, had led us to anticipate *. This remark we would particularly apply to the following extracts:

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* In the former of these pieces, however, we are sorry still to find such lines as these:

'My heart, *how* it pants'—
'My looks, *they* are wild'—
'My blood, *it* runs cold'—

'TO

'TO MY SON, AGED 15, AT CAMBRIDGE.

'Now twice the spring, with flowrets gay,
Hath 'broider'd o'er her mantle green,
And twice the merry month of May
With hawthorn deck'd the vernal scene,
Since I in tuneful numbers hail'd the morn
When thou, my heart's dear boy, in happy hour wast born.

'Nor had I miss'd the annual song,
When June return'd with roses crown'd;
But rising sorrow check'd my tongue,
And cloudy care hung low'ring round,
While in the gloomy shades of threat'ning death
I watch'd thy flutt'ring pulse, and fear'd thy parting breath.

'How exquisite the anxious woe,
The agonizing bitter grief,
Maternal love alone can know,
'Midst glim'ring hopes of slow relief;
The cruel kindness of the healing art,
And those dim joyless smiles which rend the bursting heart!

'Dear be those cares, to mem'ry dear,
Which sav'd thee from an early grave;
And ever bless'd the genial year,
The milder sky, the briny wave,
The healthful gale, which fading life restores,
Where the smooth swelling tide laves Hampton's happy shores.

'Nor sav'd in vain: O, still pursue
The path where truth unerring leads,
Where reason early may subdue
The wild desires which fancy feeds;
Circean charms, that with a magic force
Impel the feeble mind through youth's insensate course.

'Go on, dear boy, exert each pow'r
On time's rich treasures to improve;
And may the slowly ripening hour,
Pass'd in the academic grove,
Strength to thy mind with ancient lore impart,
And judgment firm to guide a warm and feeling heart.'

'TO MY DAUGHTER, ON BEING SEPARATED FROM HER ON HER MARRIAGE.

'Dear to my heart as life's warm stream,
Which animates this mortal clay,
For thee I court the waking dream,
And deck with smiles the future day;
And thus beguile the present pain
With hopes that we shall meet again.

'Yet will it be, as when the past
Twin'd ev'ry joy, and care, and thought,

And o'er our minds one mantle cast
Of kind affections finely wrought?
Ah no! the groundless hope were vain,
For so we ne'er can meet again!

'May he who claims thy tender heart
Deserve its love, as I have done!
For, kind and gentle as thou art,
If so belov'd, thou'rt fairly won.
Bright may the sacred torch remain,
And cheer thee till we meet again.'

'ELEGY.

'Sigh not, ye winds, as passing o'er
The chambers of the dead you fly;
Weep not, ye dews; for these no more
Shall ever weep, shall ever sigh.

'Why mourn the throbbing heart at rest?
How still it lies within the breast!
Why mourn, since death presents us peace,
And in the grave our sorrows cease?

'The shatter'd bark, from adverse winds,
Rest in this peaceful haven finds;
And, when the storms of life are past,
Hope drops her anchor here at last.

'Sigh not, ye winds, as passing o'er
The chambers of the dead you fly;
Weep not, ye dews, for these no more
Shall ever weep, shall ever sigh.'

If to the above we add two or three of the songs, and *Carisbrook Castle*, (which last is not without its defects,) we shall have noticed most of the pieces in this collection which deserve to be quoted on account of their poetical merit. Mrs. Hunter may possess an elegant and well-stored mind, an improved taste, and the most amiable dispositions: but something more is requisite to constitute a genuine poet. In boldness and originality of sentiment, and in sublimity of diction, this fair author is evidently deficient; and the more we are delighted with the polished sweetness of a few of her compositions, the more we regret the tameness and apparent timidity which characterize the whole. In a club of French literary ladies, the most exceptionable of Mrs. H.'s poems would be received as agreeable *vers de société*: but in a formal publication we look for higher merit.

The *Song at Maria's Grave* is simple and pathetic, but we are little enamoured of such prosaic lines as these;

'From every port, with anxious care,
His kind attentive fondness wrote;

His

His love would still some gift prepare,
As witness to his constant *thought.*'

To form the rhyme in this last word, a Scotch pronunciation of it is requisite.

The 5th stanza of *La Douce Chimere*, with the exception of the collocation of the last line but one, is composed in the author's happiest manner:

'Thy art can on the moon's beam send
The heart's warm wish from friend to friend,
Through air and ocean's waste,
And on some bright and changing star,
Though absent long, and distant far,
Remembrance may be placed.'

The absence and distance may refer either to the friend or to the star: if to the former, the terms are too remote from their antecedent; and if to the latter, the luminary cannot, with propriety, be intitled *unchanging.*

The graceful ease of the second stanza of the verses on *Time* is injured by the omission of the relative in the third line;—a vulgarism which occurs more than once in the course of the volume:

'The sculptured urn, the marble bust,
By time are crumbled with the dust;
But tender thoughts the muse has twin'd
For love, for friendship's brow design'd,
Shall still endure, shall still delight,
Till time is lost in endless night.'

Mrs. H.'s rhymes are, in general, more correct than her composition: but we have to notice the want of correspondence between *fate* and *yet*, and between *way* and *quay*, which satisfy the eye, but not the ear.—*Died* and *deed* terminate two successive lines.—We are not by any means partial to such cadences as,

'The village bells ring merrily,
The milk maids sing so cheerily,' &c.

'The wither'd leaves fell mournfully,
The autumn blast blew cold for me,' &c.

Among our minor bards, few are more exempt from affectation than this lady; yet she has needlessly given a French title to one of her poems, nicknames Winter *old Hyem*, calls Fortune *bona Fortuna*, and suspends at the shrine of the fickle goddess a lamp which smells of the machinery of the metaphysical poets:

'It shall be formed of silent tears,
Slow dropping in the cave of care,

Through the cold gloom of ling'ring years
Congeal'd to crystal by despair.

'It shall be wrought with tales of woe,
Where Fortune turn'd the adverse tide,
And taught the stream of chance to flow
In channels Hope herself denied,' &c.

Horace generously allows a poet to take a nap in the prosecution of a long work: but even his gallantry would not permit a lady to slumber in the composition of a sonnet or an ode. In plain English, we beg leave to suggest the revision of these pleonastic expressions; *comfortless despair* *, *peaceful calm*, *in wild discordance jar*, *dull ling'ring time creeps sad and slowly on*, &c.—To *sons of toilsome care*, it is superfluous to ascribe *trouble*; and if the *moon's beam* be *pale*, it is trifling to add that its *lustre is wan*.

'Go on, dear boy! 'tis virtue leads;
He that determines, half succeeds,
Nor obstacles can move:'

Besides the impropriety of the negative conjunction after an affirmation, the syntax would imply that he who *determines* cannot *move* obstacles, which may be true or not, according to circumstances: but the meaning is, that obstacles cannot daunt him who is resolute. The last line of the same stanza, *And well thy race approve*, is peculiarly flat. To *approve* a *race well* would scarcely pass current in prose.

Where is sometimes used for *whither*, and sometimes with a degree of vagueness which is not supported by the usage of accurate writing. To view with *jaundiced eye* is a colloquial phrase which is physically incorrect, but *jaundice eye* is, moreover, ungrammatical.

That *sad Lelia* should *sit alone on the cold, cold ground*, distresses us much: but that *sculptured frenzy* should *glare*, and *moping melancholy scowl upon a world of cares*, distresses us more.

Lest, however, we should be accused of scowling on this pretty volume, we are unwilling to dismiss it without observing, that most of the subjects, to which its contents relate, may well be supposed to have exhausted the splendid efforts of genius and invention. To celebrate with novel effect and in moving numbers the gloom of winter, the sweets of affection, or the pangs of disappointment, has become difficult because it has been often attempted; and to manage hackneyed topics with more than ordinary dexterity is to merit praise. Had Mrs. H.

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* We protest against the authority of Gray, or any other, for the use of this phrase.

been

been more fastidious in her selection, or had she laboured her effusions with more *toilsome care*, she would doubtless have rendered her performance less open to criticism: yet, in its present form, the work contains passages which will much more than repay the trouble of perusal. Muir.

ART. XV. *A political Essay on the Commerce of Portugal and her Colonies*, particularly of Brasil in South America. By J. J. da Cunha de Azeredo Coutinho, Bishop of Fernambuco, and Fellow of the Royal Academy of Sciences of Lisbon. Translated from the Portuguese. 8vo. pp. 198. 5 s. Boards. Robinsons. 1801.

THIS work would of itself strongly attract attention, even though it were divested of that interest which it derives from the relations subsisting between Great Britain and Portugal. In the course of our perusal of it, we were forcibly struck with the reasonableness of the opinion which considers the Portuguese colonies as a sort of pledge for the forbearance of France towards the mother country; since that power is well aware that, whenever she seizes that kingdom, its foreign dependencies must fall into the hands of England, and place her in such a situation with respect to Guiana and Spanish America, as the republic must deprecate. It will perhaps create some surprize in the reader, to find a Portuguese Bishop, a resident of the Brasils, display the intelligence and philosophy manifested in this volume.

The translator's account of this essay is so just, that we shall adopt it:

'It is almost unnecessary to observe that, hitherto, we have but very few good statistical sources respecting Portugal, and scarcely any respecting her distant dominions, it having always been the policy of the Portuguese government to prevent the publicity of information, concerning their colonies, especially the rich country of Brasil, which may eventually stand so much in need of the protection of the British empire.

'The work before us contains more useful information, respecting the natives, the climate, the soil, the productions, the commerce, the navigation, and the capabilities, of the Portuguese colonies, but especially Brasil, than has ever yet been communicated to the public. The subject is treated, beside, in a plain and familiar style, by a man at once distinguished by rank, talents, literature, and local knowledge. The correctness of his statements is the more implicitly to be relied upon, as, with peculiar advantages of situation, he collected them on the spot. He speaks everywhere as an eye-witness: and still, indeed, remains an inhabitant of those beautiful regions, whose luxuriance he has so happily described.

'The advantages, which may result to Portugal, if it should remain an independent nation, from the knowledge conveyed in this work,

work, may equally result to Great Britain, if circumstances should render it necessary for her to occupy, either provisorily or permanently, the colonies of her unfortunate ally. The information given by the Bishop of Fernambuco, respecting Brasil especially, may be ranged under the following heads:—1) The nature of the people, and how they should be treated, in order to be made most useful; —2) The climate, soil, extent, and productions of the country. Among these are particularly to be distinguished the finest timber in the world for house and ship building, as well as for other purposes, and hemp. These are, indeed, most essential articles; and in the power of Great Britain, would render her wholly independent of the northern nations of Europe for naval stores—an object, in the present conjuncture of public affairs, of the very first importance to the government. 3) Commerce and navigation:—4) Coasts, harbours, and bays.—5) Agriculture and manufactures, which, however, are but shortly noticed. These subjects are treated, by the learned prelate, with much perspicuity and precision.

'In another view, also, this work cannot fail to be interesting to the philosopher of every country, as it clearly refutes the celebrated system of the climates, so long implicitly and almost universally received, of the illustrious Montesquieu.'

We present to our readers the picture which the worthy prelate has drawn of the Indian of the Brasils:

'Under this heavenly climate lives the savage, uncultivated Indian, without agriculture as without industry. Proud of the strength and nimbleness of his arm, without any other covering but that which nature gave him, he exists, and sleeps quiet, a stranger to the care of making provision for to-morrow. His bow and his darts are all the wealth he possesses, and to use them all the labour he knows. In this manner, thousands of human creatures spend their lives, without being obliged to toil for their subsistence, and seem born, as it were, only to enjoy. Here, indeed, the eye is struck with a true picture of that blessed land of promise, streaming with milk and honey.'

The monopoly of the manufacture of salt, which resides in the hands of one individual, is not only the cause of the excessive price of that article, but of an incalculable loss of produce; which leads the author to observe that,

'If the salt trade to Brasil were once made free, the superabundance of that charming country would no longer be the prey of tigers, and that of its coasts the food of sea monsters. The fisherman, the herdsman, the husbandman, the merchant, would reciprocally lend a helping hand. They would, in concert, supply Portugal with meat, fish, bread, cheese, butter, and other necessaries. This trade would pour millions of additional revenue into the royal coffers. And Portugal would possess a mine of inexhaustible treasure, richer than the mines of Potosi.'

The Bishop makes important observations on the best mode of civilizing the Indians; and he is of opinion that, for those who

who are resident on the coasts, and near to large rivers, the fisheries would form the best introductory seminaries.

Speaking of the same people, who, he says, are distinguished by bodily strength, courage, and an impatience of constraint, he enters into a very serious and elaborate confutation of Montesquieu's system with respect to the effect of climate, as mentioned in the translator's preface, for which he thus apologizes:

'I crave my reader's pardon for having so long dwelt on this subject. I thought it my duty to combat a popular opinion, whose fallacy it requires not much reflection to discover. I hope this pardon will be the more readily granted me, that inveterate prejudices, particularly if supported by great and celebrated men, ought not only to be combated, but entirely extirpated, and that the nation, whose defence I undertake, are those invincible Indians, whom my eyes behold every day, with whom I keep up a constant intercourse, and am intimately acquainted.

'What will most of all plead my apology is the fact that, owing to the false opinion, which has hitherto passed for a general principle, "that the inhabitants of hot countries are weak and spiritless by nature," all the means have been neglected to make a proper use of so many millions of able and useful hands, produced by a vast country, which issued from the bosom of nature, in a state of the highest perfection.'

With regard to the shape and dimensions of the Portuguese part of South America, we are here told that it 'forms a triangle, the ground-line of which runs parallel with the equator, and contains, upon the most accurate calculation, one hundred thousand square leagues, reckoning eighteen to every degree of the equator.'

The counsels given to the mother country by the worthy prelate appear to be such as, if adopted, would raise it to the eminence and prosperity which once belonged to it. We agree with the translator in his idea of the importance of information with regard to the Portuguese colonies to this country, in the case of France ever carrying into execution her threats against our ally.

This volume is stated to have been printed in London, but is evidently the production of a foreign press; and the language is not wholly free from the peculiarities of foreign idiom.

Jo.

ART. XVI. *A Voyage in the Indian Ocean and to Bengal*, undertaken in the Years 1789 and 1790: Containing an Account of the Sechelles Islands and Trincomale; the Character and Arts of the People of India; with some remarkable Religious Rites of the Inhabitants of Bengal. To which is added, A Voyage in the Red Sea; including a Description of Mocha, and of the Trade of the Arabs of Yemen; with some Particulars of their Manners, Customs, &c. Translated from the French of L. de Grandpré, an Officer in the French Marine. With Engravings, and a View of the Citadel of Calcutta. 8vo, 2 Vols. 15s. Boards. Robinsons. 1803.

WE gave an account of the original of this entertaining voyage in the Appendix to our xxxixth Vol. N.S. p. 476. The present translator, as if in imitation of the author, has set his work before the reader without a preface, or any other introductory matter than what is expressed in the title; but to usher literary labours to public notice by some regular preface has become a custom so general, and is in many cases so useful, that a contrary practice may be regarded in the nature of an omission.

The translation is nearly literal, and the language is plain. As a specimen, we shall extract a part of the author's description of Calcutta, for which we could not make room in our former article:

'The governor general of the English settlements, east of the Cape of Good Hope, resides at Calcutta. As there is no palace yet built for him, he lives in a house on the esplanade opposite the citadel *. The house is handsome, but by no means equal to what it ought to be for a personage of so much importance. Many private individuals in the town have houses as good; and if the governor were disposed to any extraordinary luxury, he must curb his inclination for want of the necessary accommodation of room. The house of the governor of Pondicherry is much more magnificent.

'As we enter the town, a very extensive square opens before us, with a large piece of water in the middle, for the public use. The pond has a grass-plot round it, and the whole is inclosed by a wall breast-high, with a railing on the top. The sides of this inclosure are each nearly five hundred yards in length. The square itself is composed of magnificent houses, which render Calcutta not only the handsomest town in Asia, but one of the finest in the world. One side of the square consists of a range of buildings occupied by persons in civil employments under the company, such as writers in the public offices. Part of the side towards the river is taken up by the old fort, which was the first citadel built by the English after their establishment in Bengal. It is an indifferent square with extremely small bastions, that can mount at most but one gun, though the sides are

* It is to be remembered that this was written in the year 1790.

pierced for two. The fort is without a ditch, and is no longer used for a fortification: the ramparts are converted into gardens; and on the bastions and in the inside of the fort, houses have been built for persons in the service of the government, particularly the officers of the custom-house who transact their business there. These fortifications are so much reduced from the scale on which they were originally constructed, that the line of defence is now only a hundred and forty or a hundred and fifty yards in length, and the front not more than two hundred. Though this small fort was much superior to that which the English had built at first at Madras, it could not protect them from the resentment of the nabob of Bengal, Suraja Dowla, with whom they were at war: it was taken, and such of the English troops as escaped fled for safety to Cadjery, where also they were besieged. The conqueror, when he got possession of the fort at Calcutta, had the prisoners which he took there thrust one upon another into a hole, outside the fort, from which those only were fortunate enough to come out alive who happened to be uppermost in the heap; the rest were all suffocated. In remembrance of so flagrant an act of barbarity, the English, who were conquerors in their turn, erected a monument between the old fort and the right wing of the building occupied by the civil officers of the company, on the very spot where the deed was committed. It is a pyramid, truncated at the top, and standing upon a square pedestal, having a design in sculpture on each of its sides, and an inscription in the English and Moorish languages, describing the occasion on which it was erected. It is surrounded with an iron railing to prevent access to it, has shrubs planted about it, and exhibits a mournful appearance, not unsuitable to the event which it is intended to commemorate.

'Close to the old fort is the theatre, which does not accord in appearance with the general beauty of the town, and in which there are seldom dramatic representations, for want of performers.

'There are two churches of the English establishment at Calcutta, one of which is built in a superb and regular style of architecture, with a circular range of pillars in front, of the doric order, and beautiful in their proportion; the cornice and architrave, ornamented with the triglyphs, are in the same excellent taste, and the edifice altogether is a model of grandeur and elegance.

'There are also, besides these regular establishments, a catholic church belonging to the Portuguese mission, another of the Greek persuasion, in which the service is performed by monks of the order of St. Basil, an Armenian conventicle, a synagogue, several mosques, and a great number of pagodas: so that nearly all the religions in the world are assembled in this capital.

'The Black Town is to the north of Calcutta, and contiguous to it: it is extremely large; and its population, at the time of my last voyage, was computed at six hundred thousand Indians, women and children included.'

The plates which accompany this translation are good copies of the originals.

Capt. B...y.

MONTHLY CATALOGUE,
For AUGUST, 1803.

POLITICS.

Art. 17. *The Question, Why do we go to War?* temperately discussed, according to the Official Correspondence. 8vo. 1s. Wallis.

THIS question is now superseded by the still more important one, How are we to get through the War? At a certain period, now passed, the reflections contained in this little pamphlet might have been of some use, since they manifest acuteness and discrimination: in our present circumstances, however, we are required not to look backwards but forwards. The object of this discussion is to attach a suspicion of precipitancy on the Minister, and to call in question the validity of the alleged reasons for the war, as given in the Official Papers: but the author cannot expect that such a placid inquiry should be prosecuted amid the din of arms and the tumult of anger; and therefore we shall not detail the particulars of his examination: especially as he disclaims every wish to impede the operations of Government at a season when we must fight or be destroyed. May.

Art. 18. *A Short View of the Causes which led to and justified the War with France.* 8vo. 1s. Hatchard.

Very different from the preceding, is the view presented in this pamphlet; the author of which regards the reasons assigned for the war as satisfactory, and affording the most complete justification of it. The acts of indignity and insult heaped on this country since the Treaty of Amiens, as well as those of aggrandizement perpetrated by France, are the subjects of animadversion: but the sheet anchor of the argument is 'the impracticability of fulfilling that part of the Treaty of Amiens relating to the future settlement of Malta, and the justifiable refusal of attempting to fulfil it, from the intervention of circumstances that have taken place since the commencement of peace.' Do.

Art. 19. *Reflections on the Causes of the War, and on the Conduct of His Majesty's Ministers.* 8vo. 2s. 6d. Hatchard.

Where does the sin of the present war lie? It is decided by this writer, as well as by the author of the *Short View*, that it lies at the door of the French Government; who, it is contended, by their *hostile mind*, and by the change of their system of conduct threatening our national independence, produced a virtual infraction of the Peace. Entering with a *pious* zeal on our vindication, the author, before he descants on our wrongs, enumerates 'twelve *apostolical* reasons' as grounds for the re-commencement of hostilities; all deduced from the statements contained in the Official Papers.

The conduct of Bonaparte, in consequence of the abuse thrown out against him by the British Press, is contrasted with that of Cromwell in the affair of Salmasius. 'When (says this writer) Salmasius attacked the usurper and commonwealth of England, did our Lord Protector commission his ambassadors at the Court of Sweden,

Sweden, or in the United Provinces of Holland, to demand formally the abrogation of their laws, or fresh provisions against future insult? No; he wreaked his vengeance in a more manly form. The subverter of public liberty placed the treatise in the hands of his secretary, who, inspired with the same fanatical ideas as his master, poured forth his indignation upon the asserter of the royal cause with no sparing hand; and by the sublime grandeur of his imagery, by the richness and fulness of those sentiments which had warmed the heroes of Greece and Rome in a better cause, by the elegant structure of his latinity, he broke the heart of Salmasius, and brought down upon himself the admiration of every scholar, and upon Cromwell, the dread of every statesman in Europe.' The behaviour of Cromwell certainly was more dignified than that of Bonaparté, and he was fortunate also in having a Milton to undertake his defence: but the cases, as they affect the two countries, are not similar. England had not been at war with Sweden, nor could the attack of Salmasius be attributed to a spirit of national enmity.

On the chief bone of contention, the article respecting Malta, the present writer's arguments are more detailed, but are essentially similar to those which occur in the last mentioned pamphlet. It is strenuously contended that we had a right to keep a compensation out of our conquests, for the important acquisitions made by France on the Continent. This right, though arising from the principle of the balance of power, is not recognized "*in the bond:*" but, if our Ministers had foreseen that the language of France to us, after the signature of the late treaty, would have been "the whole treaty of Amiens and nothing but the treaty of Amiens," this treaty would probably have been more full and explicit; at least it would have contained an article by which the high contracting parties would have bound themselves to abstain from aggrandizement, and by which it should be expressed that acquisitions and annexations of territory in time of peace should be considered as a declaration of war. Owing to the omission of such an article, we are represented on the Continent as violators of our own engagements: but, in reply to such a statement, it may be observed that we could not mean by the treaty of Amiens to abrogate the great law of Nature and Nations; that we could not mean to deliver ourselves bound hand and foot into the power of the French government; and that the principles of self-defence and national independence are paramount to the faith of treaties. Is every thing to be surrendered, because we have been over reached by French diplomatists?

The author of these spirited Reflections is induced to hope that, though we are at present single in the contest, the oppressive acts of our enemy will probably excite other states to join us: but, should we be disappointed in this expectation, he exhorts us to use all the means of defence and chastisement that are in our power; and, since it is our business 'to fight against the Corsican and not to rail at him,' to prepare by unanimity, by active courage and passive fortitude, to meet the difficulties of the war, and finally to succeed in it. The zeal universally called forth on the present occasion is not only highly honourable to us, but, according to this writer, it insures us triumph.

'When

'When the people of Great Britain wage *a National War*, it must end in glory, and woe be to those who are their enemies!' How little, then, has Bonaparte to expect, and how little have we to fear! Moy.

Art. 20. *A Warning Voice!* or the frightful Examples and awful Experience of other Nations: Submitted to the serious Consideration of the People of Great Britain and Ireland; with a true but short History of Bonaparte. By George Briton. 12mo. 3d. or 2s 6d. per Dozen. Hatchard.

Mr. Briton very energetically attempts to rouse his namesakes and fellow-subjects to arms; and, conceiving that a frightful picture of Bonaparte may assist to inflame the passions of the multitude, he has laboured to produce a portrait of him which out-devils the very devil himself. This man, says he, than whom 'a greater torment could not issue from the bosom of hell to afflict a nation, demands of the British people their LIVES, their LIBERTIES, and their HONOUR.' To such a demand, proceeding from whatever quarter, Britons know how to reply. D.o

Art. 21. *Strike or Die!* Alfred's first Letter to the good People of England. 12mo. 3d. or 2s. 6d. per Dozen. Hatchard.

In substance, tendency, and even in language, much resembling the above. The atrocities perpetrated on other nations by the French are enumerated, to put us on our guard, and to animate us with one soul to resist their insatiable ambition. 'The Corsican's curse and hatred of us' have not palsied our efforts; and, in the present attitude of the country, Invasion and the Defeat of the Invaders must be simultaneous. D.o

Art. 22. *Unanimity Recommended.* By W. Burdon, A.M. 8vo. 1s. Ostell.

Though Mr. Burdon disapproved of the last war, he heartily acquiesces in the present; and he thinks that Ministers are neither to be condemned for agreeing to the article relative to Malta in the treaty of Amiens, nor for refusing to ratify it under so important a change of circumstances. In the domineering spirit of France evinced towards other nations, he perceives a legitimate ground for complaint; and in the discovery of her views respecting ourselves and our possessions, he finds a justification of our appeal to the sword. He hopes that all questions relative to Reform, Establishments, Toleration, and various other subjects, may be laid asleep for the present, in order that nothing may interrupt our unanimity in opposing the common enemy. D.o

Art. 23. *A Letter to a Member of Parliament.* 8vo. 1s. 6d. Debrett.

More temperate discussion is contained in this pamphlet than in most of those which we have recently perused. Its author does not contemplate the termination of the late peace with unmingled pride and satisfaction, yet he is solicitous for a wise and vigorous prosecution of the war now existing. The consideration, he says, which ought deeply to interest, is 'What, in the existing state of things, is the best system of internal defence which can be accommodated to the

the present circumstances of Great Britain and Ireland; and how far the same system is applicable to both.' To Ireland, as the most vulnerable part of the united kingdom, he thinks that particular attention should be directed; and he advises us to conciliate the minds of the natives as the first step towards its security. This is sound judgment: but we do not admire his recommendation to Government to suppress the volunteer corps, in the plan of home defence. Moy.

Art. 24. *Proceedings at a General Meeting of the Loyal North Britons*, held at the Crown and Anchor Aug. 8, 1803; containing a correct Copy of the celebrated Speech of James Mackintosh, Esq.; the Stanzas spoken on the same Occasion by Thomas Campbell, Esq., Author of "the Pleasures of Hope," &c.; and the Substance of the Speeches of the Right Hon. Lord Reay, and J. W. Adam, Esq., on being elected Officers of the Corps. 8vo. 1s. Longman and Co.

Mr. Mackintosh's speech is a true Philippic, possessing the genuine properties of Demosthenic eloquence. His hearers are electrified: he inflames them to a noble zeal in their country's cause: in representing their danger and the nature of the conflict, he inspires a fearless magnanimity; and, proud of the elevation of glorious peril, they resolve that, if called to battle for the liberties and independence of their country, they will "return victorious or return no more." Mr. M. urges, in his well-known forcible manner, 'the impossibility for a nation to be safe without being brave;' and he calls on the Loyal North Britons so to devote themselves, that the present struggle may be rendered 'the fairest page in the history of the wars of Freedom against Tyrants.'

The other pieces which accompany this speech are in the same strain. Among them, we observe a composition which has both poetic and patriotic merit:

'SONG OF DEATH.

'Farewell, thou fair day, thou green earth, and ye skies,
Now gay with the broad setting sun;
Farewell, loves and friendships; ye dear, tender ties,
Our race of existence is run!

'Thou grim king of terrors, thou life's gloomy foe,
Go, frighten the coward and slave;
Go, teach them to tremble, fell tyrant! but know,
No terrors hast thou to the brave!

'Thou strik'st the poor peasant—he sinks in the dark,
Nor saves e'en the wreck of a name;
Thou strik'st the young hero—a glorious mark!
He falls in the blaze of his fame!

'In the field of proud honour—our swords in our hands,
Our king and our country to save—
While vict'ry shines on life's last ebbing sands—
O who would not die with the brave!' Do

Art. 25. *A Summary Account of Leibnitz's Memoir*, addressed to Lewis the Fourteenth, recommending to that Monarch the Conquest of Egypt, as conducive to the establishing a Supreme Authority over the Governments of Europe. 8vo. 2s. Hatchard.

Antients and moderns have perceived that Egypt was peculiarly adapted, by its geographical position, for a general emporium of the commerce of Europe, Asia, and Africa; and before the discovery of the passage by the Cape of Good Hope, it was the place of transit for the productions of the Eastern into the Western world. That the French, with their all-grasping ambition, should "cast a longing look" towards Egypt, and project schemes for its occupation, is no matter of astonishment; and it clearly appears from the extraordinary Memoir of the philosopher Leibnitz, that the expedition in the year 1798, for the conquest of Egypt, under the command of General Bonaparte, was no new measure, but little more than the execution of a plan which had been treasured at Versailles, for above a century, among the secrets of state. So minutely does the plan projected by Leibnitz seem to have been followed, that the Expedition into Syria, which was so gallantly and successfully checked by Sir Sydney Smith, may be traced to this source. At the present juncture, the abstracts made from this bulky memoir are very interesting, as they serve to develop the whole plan of our enemies, and may contribute to put us on our guard. "From Egypt (it is remarked) *the Dutch* will, without difficulty, be stripped of their Indian trade, *upon which all their power, at the present day, depends;* and they will be thus more immediately and certainly injured, than by the greatest successes of open war." The original expressions are, (Leibnitz's Memoir being written in Latin,) "HOLLANDI *ex Egypto commerciis Indicis nullo negotio depellentur*, QUIBUS OMNIS EORUM POTENTIA HODIE NITITUR; *et longe certius rectiusque affligentur quam possit (possint) maximo successu belli aperti.*" To this passage, the editor subjoins the following judicious comment: 'Here, *mutato nomine*, we plainly read our own destiny in the calculations of the French Government.'

In the Appendix, the editor justifies our conduct in the retention of Malta; and he contends that the very meaning and spirit of the treaty require, that we should receive an *adequate security* against the danger of the island falling into the hands of the French, before we surrender it. The authority of Vattel is also quoted on our side of the question.

It does not appear how the editor obtained possession of the contents of this memoir. Moy.

Art. 26. *A Few Cursory Remarks upon the State of Parties*, during the Administration of the Right Hon. Henry Addington. By a Near Observer. 8vo. 2s. 6d. Hatchard.

A true exhibition of the state of parties will seldom contribute to exalt the moral character of statesmen, or to inspire the confidence of the public; for what do we here contemplate, except little passions interfering in great affairs, and the contemptible pride or resentment of individuals obstructing the general welfare? From splendid talents in eminent situations, better things might reasonably be expected, if

history did not inform us that the climate of politics is unpropitious to the growth of virtue, and that patriotism rarely escapes the vortex of selfishness. This Near Observer has delineated the present State of Parties with a very masterly hand; and his portraits, though they may not be pleasing, appear to us to be faithful likenesses. The conduct of Mr. Pitt, Lord Grenville, &c. is examined with the keenness of a Reviewer of the first class; their motives are penetrated; and their views are explained from negative as well as positive evidence. With this analysis of the character of the ex-minister and his party, a vindication of the present premier is skilfully interwoven; and Mr. Addington has not among all his friends obtained a more powerful though not always a flattering advocate.

This political critic furnishes us with some neat remarks on the Speech of Mr. Pitt in the important debate on the evening of the 2 d of May last, when the newspaper reporters were unfortunately excluded:

'In the speech which preceded the vote which the right honourable gentleman gave for the Address, a near observer could not mistake or overlook a very marked coldness, and studied personal indifference towards the ministers, and the first minister in particular. Not one expression of regard, not even the form and habit of his *right honourable friend* escaped the reserved and cautious lips of the most CONSTANT, ACTIVE, and ZEALOUS supporter of Mr. ADDINGTON! According to the new religion of the party which Mr Pitt had lately insisted upon bringing back with him into the King's councils, his conscience enabled him to support the measures without commending the men. Content for the moment with the effect of his cold, repulsive neutrality; having alarmed one part of his hearers, afflicted another, and perplexed all, the house saw him pleased to divide *with* the right honourable gentleman whose credit and influence, not indeed every word that he had uttered, but every tone and gesture he had used, had been calculated to discourage and discredit!'

Thus Mr. Pitt is represented, like Macbeth's witches, "paltering" with his friend Mr. Addington "in a double sense, keeping the word of promise to his ear and breaking it to his hopes;" or rather, like Pope's Atticus,

"Willing to wound and yet afraid to strike."

It is the opinion of this Near Observer, that Mr. Pitt is 'by no means as much to be dreaded as an opponent, as he is to be desired for a friend. His habits and his talents, his passions, and even his tones and gestures, are calculated for office and authority. Neither do the public at this moment entertain that unqualified admiration of the mere gift of eloquence, as to prefer it to judgment, knowledge, firmness, equanimity, and other qualities of a minister, which they have lately learned to esteem and applaud; nor could any opposition be seriously formidable as long as ministers pursue the same temperate, but vigorous course, which has enabled them to triumph over every possible obstacle and impediment.'

The opposition which has been raised against the King's present servants, by some of the members of the late administration, is consi-

dered as displaying an utter want of principle; and the author thinks that the political satirist ought not to be idle, when he sees an opposition so disturbed and its parts so badly cast that 'persons, who have been secretaries at war, oppose the recruiting of the militia; secretaries of state, attack state papers and negotiations; and chancellors of the exchequer, the taxes.'

After having entered a virtuous protest against the new heresy of indifference to measures and partiality to men; after having lashed a party which he describes as having arisen without even the pretence of some public principle, or national object, to disguise the nakedness of its ambition; the author patriotically recommends the sacrifice of private rivalries and party hatreds on the altar of our country;—and he expresses an ardent wish that in this fearful crisis we may 'have no other cause, no other interest, but that of our country; that we contend not for patrons but for duties, not for parties but for the state.' In the name of the public, we thank him for this seasonable and salutary advice.

May.

Art. 27. *Brief Memoirs of the Right Honourable Henry Addington's Administration*, through the first fifteen Months from its Commencement. 8vo. pp. 255. 6s. Boards. Cadell and Davies. 1802.

composed

These papers are ~~drawn up~~ in a style of warm panegyric; and the reason which has induced the author to term them memoirs of the individual, rather than those of the period, we apprehend to be a consciousness that he assigns to him nearly the whole canvass, while he exhibits the other figures as reduced in the extreme; we mean the other members of administration, the several authorities of the state, and great public functionaries. In this narrative, whatever has happened during the ministry of Mr. Addington, springs from his mind and hand. In the victory of the North, in the atchievements in Egypt, in the preliminaries of London, and in the peace of Amiens, it is the premier alone that we behold.—However favourable the contents of this chapter may have been to the object of the panegyrist, we suspect that, if the author proceed to a second chapter, he will find his topics less favourable to his views. Whether the minister can be justified in those pacific declarations which induced mercantile and monied men to take steps that have occasioned incalculable losses and inconveniences; whether a peace made in a different tone would not have been more durable; and whether, if the conduct of the British government had been throughout more skilful, manly, and firm, a rupture might have been avoided; are questions which, if *now* of little public utility, press strongly on the attention of the assertor of Mr. Addington's superior ministerial qualifications.

The following is the author's sketch of the man whom he deems proper to fill the vacancy occasioned by the resignation (here styled voluntary) of Mr. Pitt; and which, we believe, is a portrait intended for the present premier:

'The new minister should be a man of understanding, clear and perspicacious; of information, enlarged and general; of habits, indus-

trious

trious and attentive; of disposition, inclined to conciliate; of experience in political concerns and in mankind, collected through many years of accurate observation; of insight into the causes and acquaintance with the conduct of the war, complete and perfect; of principles, upright and honourable; of attachment to the British constitution, tried, unshaken, ardent, zealous; of resolution, originating in conviction of what is right, and in determination to follow it so far as might be practicable; yet tempered with such prudence as to discern where departure from previously formed judgment might not only be allowable, but even salutary. Such was the Minister the times required.'

Of the memoirs themselves, the author has given this account:

'They were begun in the Spring of the year eighteen hundred and one. They are regularly continued from that commencment, to their final conclusion. They profess nothing more than to register, and frequently in the very words of the most respectable public papers, facts of general notoriety and universal credit throughout the nation. The circumstances, however, which they do relate, were all recorded while still recent. The remarks also occasionally interspersed, are those, which suggested themselves, either at the very times when the several occurrences successively and respectively happened; or at periods which, if subsequent, were yet not distant from them any long interval. In all their parts, therefore, these Memoirs are contemporary with the persons concerned, and the affairs transacted.'

A work of this nature, impartially drawn up, and confined principally to facts, continued at intervals of moderate length, would be convenient, and would probably meet with encouragement. Jo.

Art. 28. *Substance of the Speech of the Hon. Charles James Fox*, in the House of Commons, on 24th May, 1803, on the Renewal of the War between Great Britain and France: Together with a brief Summary of the Proceedings on 27th May, on his Motion to address His Majesty to accept the Mediation of the Emperor of Russia. 8vo. pp. 120. 3s. 6d. Debrett.

The public fully recollect the merits of this speech, the attention which it excited, and the fate which it sustained. It is here reported by an editor apparently of some talents and discernment, but who explicitly admits that 'Mr. Fox neither authorizes the present publication, nor has seen the manuscript, or any part of it.' We cannot vouch for its accuracy, but the speech is detailed at considerable length, occupying nearly an hundred pages; and it will be read with much interest by all politicians, though the moment for its operation has passed away. G. 2.

TRAVELS, *&c.*

Art. 29. *A Guide to all the Watering and Sea Bathing Places;* with a Description of the Lakes; a Sketch of a Tour in Wales; and Itineraries. By the Editor of the Picture of London. 12mo. pp. 434. and 50 Maps and Views. 12s. Boards. R. Phillips.

We have already recommended this writer's *Picture of London* and *Guide to Paris;* and the present work appears equally calculated to

afford useful information to tourists. The editor says that 'in pursuit of amusement, relaxation, or health, he has been repeatedly induced to visit most of the places described, and, having made his observations on the spot, he trusts his descriptions will be found as correct as the fleeting nature of fashion will allow.' He also adds that 'proof sheets have been sent to the principal places, and submitted to the revision of intelligent friends; that an incredible number of miscellaneous publications have been consulted; and that in no instance has the last edition of the various local guides been neglected.'

The different places are inserted alphabetically, which method affords the most easy reference; and the maps, plans, and views, are very convenient illustrations. The whole forms an acceptable and instructive companion in summer excursions. G.2.

Art. 30. *A new and accurate Description of all the Direct and principal Cross Roads in England and Wales, and Part of the Roads of Scotland:* With correct Routes of the Mail Coaches; and a great Variety of new Admeasurements. Also a Table of the Heights of Mountains and other Eminences, from the Grand Trigonometrical Survey of the Kingdom, under the Direction of Major Mudge; &c. &c. The whole greatly augmented and improved by the Assistance of Francis Freeling, Esq., Secretary to the Post Office, and of the Surveyors of the Provincial Districts. By Lieut. Colonel Paterson, Assistant Quarter Master General of His Majesty's Forces. The 13th Edition. 8vo. 7s. 6d. Boards. Longman and Co.

The standard reputation of this work needs no comment from us; and we have only to inform our readers that the present edition has been re-composed and re-arranged from the beginning to the end, and has received every degree of correction and improvement which it has been in the power of the proprietors to bestow, aided by the best authority and opportunities. D.o

POETIC *and* DRAMATIC.

Art. 31. *The Shield of the United Kingdom of Great Britain and Ireland.* A Poem. By P. W. Dwyer. 4to. 2s. 6d. Ginger. 1802.

A few specimens of Mr. Dwyer's poetical talents will render it unnecessary for us to trouble the reader with any criticisms on them:

'Arise my Muse and touch the tuneful Lyre,
With strains entrancing ev'ry sense inspire,
My soul enrapture, as expands the Theme,
To glow with the subject, the Verse should seem.

'Britannia sporting on the waving Main,
Along the surface floats her Robe's grand Train,
The Graces wait upon her person fine,
And sea Nymphs follow *in a state divine.*'—

'The Campaign in Egypt, all Nations know,
Thy Gen'rals has shewn can vanquish our Foe,

There

There Abercromby for his Country bled,
But not until Vict'ry laureled his Head:
The Vet'rans of France lay dead on the plain,
And Rivers of Gore ran straight to the Main,
His spirit though gone, his Memory will stay,
Long as the Sun will illumine the Day.'

'In the sound reas'ning of a Pitt we find,
Ev'ry Talent that can adorn the Mind,
His powers those hostile to Britain dread,
And fruitful springs of his capacious Head.

'By extensive knowledge and Judgment great,
Fox can feel the pulse of every state,
Can tell the cause from whence proceeds the pain,
And treatment right to banish it again.'

When we read such productions as this, and some others that have lately come before us under the denomination of poems, we feel almost disheartened at the little effect which the long exercise of our critical functions seems to have produced. We should have hoped that, at this time of day, it would have been difficult to find a journeyman in any printing-house (at least in London), who would not remonstrate against being employed in composing such libels on the laws of Apollo. G.2.

Art. 32. *The Triumph of Poesy:* A Poem. By J. C. Hubbard, A.M. 4to. 2s. Nicol.

When an author executes a small undertaking with success, it is natural to wish that he had extended his plan. Such was the sentiment which the perusal of this little poem inspired. Why has the writer of these elegant stanzas confined himself within such narrow bounds? In singing the Triumphs of Poesy, a wide field lay before him; with a long list of bards, each of whom demanded from him appropriate praise: but Mr. Hubbard informs us that 'his design was merely to introduce a *few* of the most eminent Greek, Latin, and English Poets; without adverting to the Italian school and to the Drama.' We must remark that such a design is very imperfect; that it is not adapted to the title of the poem; and that it is therefore calculated to produce disappointment.

Though the omission of Ariosto, Tasso, and other names dear to the Italian muse, may be tolerated; can the English reader, in a work which professes to record the Triumphs of Poesy, endure to have the name of our great Shakspeare left in oblivion? or, when Lord Lyttelton's poetic talent is distinctly noticed, that the elegiac Gray, some of whose compositions stand unrivalled in English verse, should be forgotten?—Mr. H. makes an apology for his anachronism respecting Milton, and we suppose that therefore we must admit it, though we must confess that we do not perceive the necessity for the deviation. The sublimity of Gray or Young, forcibly delineated, might have made no unsuitable finale: but authors will yield to their own impressions.

As Mr. Hubbard has reserved his description of Milton for his *bonne bouche*, we shall extract three or four stanzas from this part of the poem:

'*Smit* with a theme, beyond the Aonian lore,
Beyond the Roman, or the Grecian fire,
The flights of Milton's British genius soar,
Where the rapt Seraph tunes his golden lyre,
And wakes such strains, as infant Nature *heard*,
When first her atoms glow'd beneath the Omnific *Word*!

'Borne on the expansion of his wing sublime,
He sees the angelic legions rush to war!
Sees Michael flaming through the ethereal clime,
And Satan towering in his sun-bright car!
Sees, in mid heaven, the fiery conflict rise,
Permitted to decide the empire of the skies!

'Wide-streaming with celestial glory bright,
The advancing Ensign of Messiah flames!
He comes, terrific in paternal might!
Afar, his coming, power divine proclaims!
Wrapp'd in red wrath he shakes the empyreal poles,
And dreadful, heard remote, the mustering thunder rolls!

'Full on his foes obdurate, fierce he *drives*
The rapid fury of his burning wheels;
In every orb instinctive spirit *lives*,
And round its fiery indignation deals;
The rendering lightnings glare above, below,
And in their hearts infix the avenging shafts of woe!

'Confounded, flying from his wasteful ire,
Headlong they plunge into the dark profound—
Hell yawns beneath—and soon her vaults of fire,
And adamantine bars, enclose them round—
Dire seats of infinite despair! that lie
Far from the dawn of Hope, and day's refulgent eye!'

In p. 14. the author alludes to Pope's residence as in '*Hampton's* vale,' when he should have written in *Twick'nham's* vale. If a second edition should be required, we recommend to him the enlargement of his plan, and the correction of some of his rhymes. Moy.

Art. 33. *Broad Grins;* by George Colman, the Younger; comprising, with new additional Tales in Verse, those formerly published under the Title of "My Night-Gown and Slippers." Crown 8vo. 5s. Boards. Cadell and Davies. 1802.

We paid our tribute to the powers of this merry bard, on the appearance of the former publication announced in his title-page. (See Rev. vol. xxiii. N. S. p. 106). The two additional tales are, *the Knight and the Friar*, an old story, which Mr. Colman has enlarged beyond its natural dimensions, and *the Elder Brother*, which possesses considerable comic effect. It would be unfair to plunder the hive, but we cannot forbear from making one extract from this story.

The

The hero, Mr. Shove, has just put up a brass plate and a bell at the door of his lodgings:

'Alas! what pity 'tis that regularity,
Like Isaac Shove's, is such a rarity!
But there are swilling Wights, in London town,
Term'd—Jolly dogs,—Choice Spirits,—*alias* Swine;
Who pour, in midnight revel, bumpers down,
Making their throats a thoroughfare for wine.

'These spendthrifts, who Life's pleasures, thus, out-run,
Dosing, with headaches, till the afternoon,
Lose half men's regular estate of Sun,
By borrowing, too largely, of the Moon.

'One of this kidney,—Toby Tosspot hight,—
Was coming from the Bedford, late at night:
And being *Bacchi plenus*,—full of wine,—
Although he had a tolerable notion
Of aiming at progressive motion,
'Twasn't direct,—'twas serpentine.
He work'd, with sinuosities, along,
Like Monsieur Corkscrew, worming thro' a Cork;
Not straight, like Corkscrew's proxy, stiff Don Prong,
A Fork.

'At length, with near four bottles in his pate,
He saw the moon shining on Shove's brass plate;

'When reading "Please to ring the bell,"
And being civil, beyond measure,
"Ring it!" Says Toby—"very well;
I'll ring it with a deal of pleasure."

'Toby, the kindest soul in all the town,
Gave it a jerk that almost jerk'd it down.
He waited full two minutes; no one came;
He waited full two minutes more;—and then,—
Says Toby, "if he's deaf, I'm not to blame;
I'll pull it for the gentleman again."

'But the first peal 'woke Isaac, in a fright,
Who, quick as lightning, popping up his head,
Sat on his head's *Antipodes*, in bed,—
Pale as a parsnip,—bolt upright.

'At length, he, wisely, to himself did say,—
Calming his fears,—
"Tush! 'tis some fool has rung, and run away;"—
When peal the second rattled in his ears!

'Shove jump'd into the middle of the floor;
And, trembling at each breath of air that stirr'd,
He groped down stairs, and open'd the street door,
While Toby was performing peal the third.

'Isaac eyed Toby, fearfully askant,—
And saw he was a strapper,—stout and tall;

Then,

Then, put this question:—" Pray, Sir, what d'ye want?"
Says Toby,—" I want nothing, Sir, at all."

" Want nothing!—Sir, you've pull'd my bell, I vow,
As if you'd jerk it off the wire!"
Quoth Toby,—gravely making him a bow—
" I pull'd it, Sir, at your desire."

" At mine!"—" Yes your's—I hope I've done it well;
High time for bed, Sir; I was hast'ning to it;
But if you write up *please to ring the bell*,
Common politeness makes me stop, and do it."

If this sample provoke the reader's appetite, he may thank us for pointing out a good ordinary to him.—Our account of this amusing volume has been accidentally delayed: but, as there never was a period at which the relief of a little jocularity was more necessary, the author's Broad Grins are by no means out of date. Fer.

Art. 34. *Patriotic Effusions*, resulting from recent Events, and from the Circumstances of the Times. 4to. 1s. Cadell and Davies.

Though all Parnassus may be put in requisition on the present occasion, the Muses themselves are exempted, and will serve only as *Volunteers*. On this gentleman's efforts, however commendable their aim, these ladies have not designed to smile; and having made this discovery, we will not hurt a zealous patriot by any critical strictures, but shall content ourselves with exhibiting one short specimen. Bonaparte thus exclaims in the following triplet:

' War, then! he cries, since there's no peace for me;
Be all involv'd in equal misery,
And thus I'll realise EQUALITY!' } Moy.

Art. 35. *Bonaparte; or the Free-Booter.* A Drama in three Acts. By John Scott Ripon, Esq. 8vo. 1s. Highly.

If, like some antient poets, modern bards were also prophets, we might be pleased with this work as a prediction, however defective it may be as a drama. It represents *the Invasion*; in which, an old woman, after having knocked down 50 French soldiers with a poker, solicits the Duke of Y—— to grant, as a reward for her prowess, a *poker* for her armorial bearings. Bonaparte falls in single combat with a young English officer, and 40,000 of the French are slain, with the loss of only a few hundreds on our side. Thus, in a poet's imagination, " the battle is lost and won" long before it is fought. D.o

Art. 36. *Ode to the Country Gentlemen of England:* reprinted from the works of Akenside; accompanied with a Preface and *Notes*. 8vo. 6d. Hatchard.

A true bill: notes there are, viz. two short ones; and a preface of six pages.—This ode was first published in 1758, when the enemy threatened Invasion, and the poet thus addressed his countrymen:

" O! by majestic freedom, righteous laws,
By heavenly truth's, by manly reason's cause,
Awake;

Awake; attend; be indolent no more:
By friendship, social peace, domestic love,
Rise; arm; your country's living safety prove;
And train her valiant youth, and watch around her shore."

At the time when Akenside sounded the patriotic lyre, foreign troops were introduced into the island for our protection; we now depend on ourselves, and the exhortation "rise! arm!" whether it proceeds from the politician, the clergyman, or the poet, is in complete unison with our feelings. Mo-y.

Art. 37. *A Pindaric Ode to the Genius of Britain.* By the Reverend Charles Wicksted Ethelston, M. A., Rector of Worthenbury. 4to. Pamphlet, printed at Manchester.

Another defiance hurled at the menacing Corsican. The poetry is not equal to the patriotism, but for the sake of the latter we shall give a short specimen of the former:

'Then come, thou vaunting impious Renegade,
And feel, once more, incens'd Britannia's blade.
She spurns thy hateful yoke —
Soon shalt thou taste the stroke
Of genial Freedom's sinewy arm.—To conquest led,
Her sons th' embattled plain with firm defiance tread.'

Mr. E. should have considered that the 'scythed car' is not an implement of modern warfare, and that by it 'a prostrate sheaf' cannot be 'mown.' Do

MEDICAL.

Art. 38. *Facts decisive in Favour of the Cowpock;* including the History of its Use, Progress, and Advantages, and the Evidence given before the Honourable the Committee of the House of Commons, with their Report and Remarks on the Same. By Robert John Thornton, M.D. 4th Edition. 8vo. pp. 318. Symonds. 1803.

We have already had occasion to notice a former edition of this work*. The principal addition to the present consists of the Report of a Committee of the House of Commons on Dr Jenner's petition; with the evidence brought before them to substantiate his claim to a remuneration. Yell.

Art. 39. *An Account of the Epidemical Catarrhal Fever, commonly called the Influenza,* as it appeared at Bath in the Winter and Spring of the Year 1803. By William Falconer, M.D. F.R.S. 8vo. 1s. 6d. Robinsons.

The Influenza made its first appearance in Bath about the middle of February; and the symptoms which marked its commencement were such as are common to other febrile complaints, particularly those which incline to an inflammatory diathesis. They were soon followed by cough, and difficulty of expectoration, occurring with various degrees of violence. Vertigo was occasionally an early symp-

* See M. R. vol. xxxix. N. S. p. 98.

tom,

tom, and in several instances it was very alarming: but, in general, most was to be feared from the violence of the pulmonic affection. Dr. Falconer, however, had occasion to observe that, where the vertigo was most troublesome, and appeared early in the disease, the peripneumonic symptoms were but slight, and *vice versâ*. Soreness of the throat, (without any particular appearance in the fauces,) and pains in the joints, were frequent attendants of the influenza in Bath. The pulse in different cases varied from its healthy standard to 150 pulsations in a minute: but its frequency did not appear to be any particular test of the danger. 'The debility that followed this complaint marked it very strongly. Few persons recovered their strength in less than three weeks, and several persons were so reduced as to be sensible of its weakening effects for a longer time, after the fever had entirely ceased. In some a dimness of vision continued some time after the strength was pretty well recovered.'

The disease appeared to the author to be by no means a fatal one, and the cases which terminated unfavourably were mostly of such persons as were advanced in life. On the treatment of this complaint, Dr. F. observes;

'There appeared in several instances, a strong necessity for active operations. The peripneumonic symptoms were so urgent as to supersede all general cautions respecting bleeding, and admitted of no alternative. Nor have I observed, that the persons on whom this operation was practised, even to a considerable extent, suffered from any consequences that might be supposed to attend the excess of this evacuation. On the contrary, I found that those persons who were bled to such a degree as effectually to relieve, not merely to palliate, the more urgent symptoms, sooner recovered strength, than those on whom this operation had been most sparingly practised. In short, my decided opinion is, that, when it appears in a threatening peripneumonic form, it must be treated in the same manner as is found effectual in that disease, without regard to any speculative opinions that may be entertained respecting its specific nature or character.

'I freely own, that at the first appearance of this Epidemic, I was somewhat deceived by the general opinion; and indeed by some recollection of the same complaint in 1782, when bleeding appeared in some instances rather to aggravate, than relieve the symptoms. The weakness, too, which this Epidemic almost universally left behind, undoubtedly ought to suggest caution in the use of this evacuation. But, on the other hand, the urgency of the symptoms, the nature of the parts affected, and their immediate importance to life, superseded these considerations; and my observation of the relief which bleeding afforded, encouraged me to apply this remedy; and I have the satisfaction to reflect, with the success I hoped for.'

He adds, however, that 'it is only in cases where the symptoms threaten life, that bleeding by the arm is necessary. In common cases, where the breath is little affected, other remedies supersede its use, or at least render the application of leeches sufficient.'

Emetics were found to be very useful in the early, but not in the advanced stages of the complaint. Diaphoretics, the vol. alk. and opiates, seemed to be particularly serviceable: but expectorants, as

the sal ammoniacum and squills, purgatives, and blisters, the author is not inclined to recommend. In a case which terminated fatally, where bleeding was not employed, the lungs were found to bear the marks of having been in a state of considerable inflammation.

Dr. Falconer is of opinion that the disease was contagious in the strictest sense of the word. 'It has scarcely,' says he, 'ever appeared without spreading to a vast extent; and has affected equally countries in the greatest variety, both in point of climate, and in the manners, diet, and habits of life, of the inhabitants. But still there has always been a perceptible and indeed sufficiently marked interval between its appearance in one country and another; and it has never appeared in all parts at once; as it would have done, had it been produced in each individual by some generally operating cause.'

Annexed to this publication is the account of the disease as it appeared at Paris, translated from the Moniteur of the 10th of February, and some observations by Dr. Haygarth on the contagious nature of the influenza of 1775 and that of 1782. In a great number of instances, Dr. H. was able to detect the introduction, and trace the progress of the complaint at both those periods; and, after a very accurate investigation, he has no hesitation in considering it in both instances as contagious. His remarks on the late epidemic are important, and may be useful in the inquiry concerning its peculiar nature:

"This important question," he says, "may fairly be brought to issue on the present occasion. Let the facts above recorded, in regard to the progress of the Epidemics of 1775 and 1782, be compared with what has happened in 1803. We first heard of it at Paris, then in London, next in Bath, Chester, and other large towns which have the greatest intercourse with London; afterwards in smaller towns, and last of all in the villages which surround them.

"It is contended, that no hypothesis about the wind, weather, season, or any morbid constitution of the atmosphere whatsoever, can possibly account for such facts. But the progress of the Epidemic may be distinctly traced, and explained in the most satisfactory manner, by personal contagion of travellers ill of the distemper, who, as above related, actually conveyed it from place to place. While these events are fresh in the memory of medical observers in every town in the kingdom, I wish to appeal to their testimony, to correct any false representation in regard to the present Epidemic. On the contrary, I have no doubt that many of them will have had the sagacity to discover the individual patient who first introduced the distemper into each place. No physician ought to be satisfied with conjectures, when such numerous and decisive facts are so obvious to every observer."

The most striking peculiarity in Dr. Falconer's account of this Epidemic is its highly inflammatory nature, with the absolute necessity which frequently existed for bloodletting. In this circumstance, it seems to have differed materially from the form of the complaint which shewed itself in the metropolis.

Yell.

SINGLE SERMONS.

Art. 40. *Zeal and Unanimity in the Defence of our Country, recommended.* Preached in the Parish Church of Great Baddow, Essex, July 24, 1803, and published at the Request of the Parishioners. By A. Longmore, LL.B. Vicar. 8vo. 1s. Rivingtons.

Animated by the same patriotic spirit which glows in all ranks of the community, the clergy now adapt their exhortations to the circumstances of the times. Mr. Longmore's discourse is plain, and much to the purpose; and though it contains no peculiarity of sentiment, the request of his parishioners for its publication does them credit, as evincing a zeal for the general welfare. It appears, indeed, to be the opinion not only of the parish of Great Baddow, but of every parish in the kingdom, that 'it must be to our own magnanimity, patriotism, united and continued efforts, that, under the Divine blessing, we must owe our safety.' Mo.y

Art. 41. Preached in the Parish Church of Wormley, Herts, the 10th of July 1803, by the Rev. Thomas M'Culloch, Rector; which being peculiarly appropriate to the present Crisis, is published at the Request of the Audience. 8vo. 1s. Hatchard.

This discourse opens with discovering *Discord* in the act of forming a *triple* cord, a singular employment for this lady, and unlike every representation of her in Heathen Mythology *; after which we are introduced to *Concord*, another triple spinner; and she being the preferable operator, we are exhorted to espouse her cause. D.o

CORRESPONDENCE.

We have received a letter from Baron Maseres, with a request that it might be printed in our Number for this month. We are not willing to demur to the wish of our respectable Correspondent, and it may seem but fair that his own account of the matter in question should be submitted to our readers: yet we cannot comply without stating that its length renders the insertion of it by no means convenient.—It does not appear to us necessary to add any comment on the letter itself.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN, 'Inner Temple, Aug. 3, 1803.

'As you have expressed a surprize, in your review of Signora Agnesi's Analytical Institutions, in Art. 3. of the last Monthly Review, that I should have encouraged the publication of that work, I beg leave to state to you my reasons for so doing. I was formerly, about the year 1752, personally acquainted with the late Professor Colson, and knew him to be a very excellent Algebräist; and I have also often looked into his comment upon Sir Isaac Newton's Fluxions, and read some parts

* The description of Discord by Petronius will occur to the classical reader:

"*Atque inter torto laceratam pectore vestem*
Sanguineam tremulâ quatiebat lampada dextrâ."

of

of it, and think it a very valuable performance, and much less difficult than the second volume of Maclaurin's Fluxions and many other books on the same subject, and much more likely to make its readers become familiar with the method of treating it which was used by Sir Isaac Newton himself. With this good opinion of that work of Professor Colson, I used to lament that he had not published the second part of it, which would have explained the second part of that treatise of Newton on Fluxions, in which he treats of the application of them to the deeper parts of curvilinear Geometry, such as the quadrature of curvilinear areas, the rectification of curve lines, the doctrine of Maxima and Minima, the finding the points of contrary flexure, the points of greatest curvature, the radii of curvature, and the variation of curvature, and the like, but which he treats of in so very concise and summary a way as to stand in need of very copious elucidations. And, partly from Mr. Colson's conversation, and partly from some expressions in the first part of his comment, which was published, I had conceived that he had actually composed this second part of his comment, and written it out fair, so as to be ready for publication, in case he could have obtained a sufficient number of subscribers to defray the expence of printing it. This made me desirous of having his papers inspected, in order to discover whether such fair copy of this second part of his said comment could be found among them. I therefore desired a friend to apply to Mr. Newling, the worthy Alderman of Cambridge, who is married to Professor Colson's niece, and was in possession of all his papers, to let me have a sight of them for the purpose of making this inquiry; and, when he had allowed me to do so, and had sent me up a box containing a great number of mathematical papers that had belonged to the Professor, and were mostly in his hand-writing, I put them into the hands of my learned friend, Mr. Hellins of Potter's Pury (who understands these matters much better than I do,) to examine them, and to see whether the wished-for second part of the Professor's comment on Newton's Fluxions could be found among them, or any considerable part of it, in such a state of preparation as to be fit for publication. But nothing of this kind could be found: so that my principal hope, in causing this inspection to be made of the Professor's papers, was disappointed. But Mr. Hellins found a copy of the Professor's English translation of Agnesi's Institutions written out very fairly and in a fit condition to be printed. And he informed me, when I asked his opinion of the merit of it, that he thought it a very plain and clear treatise on the subject, and, for the use of students, the most instructive work that he had met with. This recommendation of Mr. Hellins, together with that of Professor Colson himself, who greatly admired it, induced me to resolve to print it, though I by no means approve of those mysterious, or rather false, doctrines of *negative* quantities, or quantities less than nothing, and of *infinitely small* quantities, or quantities than which no lesser quantities can be assigned, which she admits into her work, and which you justly censure in your Review of the translation of it lately published. But this kind of language is common to almost all the writers of Algebra since the days of Vieta, and to almost all the writers of Fluxions since the days of Newton and Leibnitz, or rather, perhaps, since the publication of the work of Cavallerius in the year 1635; and therefore the having adopted it ought not to be censured more severely in her than in Sir Isaac Newton in his *Arithmetica Universalis*, Mr. Maclaurin in his Algebra, Dr. Saunderson in his Algebra, Des Cartes in his Geometry, and his commentators in their comments on it, and Leibnitz, Newton, Dr. Halley in his discourse on Logarithms, the Bernouillis, the Marquis de l'Hospital, Mr. Rowe in his Fluxions (which many

many people reckon a very clear and good book,) and Mr. Euler, who, in his treatise on Algebra, in two volumes octavo, (which I have heard spoken of as a most clear and easy, and masterly work,) seems to me to delight in the doctrine of negative quantities and to wallow in it like a hog in a dirty pond. The admission of these mysteries, or obscure, or inaccurate, expressions, into Signora Agnesi's work (though it makes it less valuable than it would have been if she had avoided them,) ought not therefore to be considered as taking away all its merit arising from other circumstances, such as a great number of examples of every operation, fully and distinctly explained, by which the reader is gradually introduced into a knowledge of the subject and the methods of resolving the several problems considered in it, and made familiarly acquainted with it, which never can be effected by general propositions. This is the kind of merit that I conceive to belong to this work, which, however, I have not read, but only slightly looked over, as I find almost all works upon these subjects too obscure and difficult for me to understand them, or, at least, to take pleasure in reading them, except the works of Mr. Huygens and Mr. James Bernouilli, the elder brother of John Bernouilli. But, upon the authority of Mr. Colson himself and Mr. Hellins, I supposed this work of Agnesi might (notwithstanding the blemishes you have mentioned, and which I had observed in it with some concern,) have a good deal of the merit above mentioned, and be a very useful book to familiarize these subjects to beginners, and therefore resolved to publish it; and I likewise was willing, by giving him half the profits of the sale of the book, (the other half being given to Mr. Newling as the price of Mr. Colson's manuscript,) to do a small pecuniary service to Mr. Hellins, who superintended the publication of it, and who (though a very diligent parish priest, and one of the best mathematicians in England, and about fifty-three years of age,) has no better preferment in the church than the small vicarage of Potter's Pury in Northamptonshire, worth only 48 pounds a year.

'I remain your most obedient and humble servant,

'FRANCIS MASERES.'

N. B. has our thanks for his information; of which we shall make all proper use when the opportunity for it occurs.

If the writer of a letter from Nottingham, who signs himself 'a Constant Reader,' had really merited that designation, he would have been aware of our having frequently announced that we never accept anonymous contributions.

J. J. Edinb. will not be forgotten.

Mr. Malton requests us to state that the place of publication for his Tour in London (see our last Number) should have been mentioned as No. 103, Long Acre, instead of Titchfield street.

Mr. Grose's Sermons will be considered in due course.

*** In the Review for July, p. 299. last line, dele '*as*.' P. 326. Art. 35. l. 4. for 'Dr.' read *Mr.*

☞ The APPENDIX to this volume of the Review will be published with the Number for September, and will contain a variety of articles respecting important Foreign works.

APPENDIX

TO THE

FORTY-FIRST VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Introduction à l'Analyse des Sciences*, &c.; *i. e.* An Introduction to an Analysis of the Sciences; or, Of the Origin, Foundation, and Means of Human Knowlege. By P. F. LANCELIN. 3 Vols. 8vo. Paris. Imported by De Boffe. Price 18s. sewed.

WE have lately had occasion to observe that the French literati remain, in a great degree, strangers to the metaphysical disquisitions by which, in the course of the last century, several of our countrymen distinguished themselves. Few, if any, of the metaphysicians of France have gone beyond Locke; and they appear to be unacquainted with the improvements on his labours, for which we are indebted to Berkley, Collins, Hume, Hartley, Horne Tooke, and others: or at least they can have given but slight attention to the criticisms which the chapter on Power has undergone, to the attacks on his doctrines of abstract ideas and of cause and effect, and to the objections urged against several of his philological positions. Nor do they seem to be aware of the great use which has been made, since his time, of the principle of association, in explaining the several phænomena of mind.

Whatever may be thought of the systems and of many of the notions of Hume and Hartley, no metaphysician will deny that they have rectified divers errors, that they have treated their subject in a masterly manner, and that they observe acutely, discriminate nicely, and conduct luminously the most tedious and abstruse investigations. It follows, then, that an

author, who sets out in the same career without consulting their treatises, engages himself in a premature attempt; and the very confessions of the writer before us bring him within this censure:—but if he is wanting in qualifications, he abounds in pretensions; and if incompetency could be removed by assurance, he would be without a fault. Highly as he rates his undertaking, we have been unable to find in it a single addition to the stores of our knowlege; and if he even places any important point in a new light, we must own that it has escaped us. We can scarcely assert, indeed, that we have not been guilty of oversights in poring over these pages, for we found it impossible to keep our attention always on the alert, amid the jejune statements, the frequent repetitions, and the beaten topics, which fill up those parts of the work that pretend to be scientific. We must, however, make an exception in favour of those portions of it, in which the author condescends to throw out practical hints for the attainment of knowlege, and the culture of the heart. Many of his observations of this nature are highly important, as well as ably and eloquently expressed.

With such an opinion of this foreign publication, our readers will not expect from us a very elaborate and detailed analysis of its contents.

In the first division of his essay, the author may be said to treat of external objects, of the organs of sense, and of the formation of ideas. From his researches under these heads, he concludes that many of our primitive ideas are formed without the assistance of signs.—In the second division, the influence of signs in the formation of ideas is considered; and definitions are given of a variety of abstract terms in common use.—The third division contains a sort of natural history of the origin and growth of language. Having shewn how, according to his conceptions, its formation is in fact achieved, he discusses its philosophical principles, which he states in detail; and he concludes with rules and directions for the adoption of abstract terms. He then strongly advises the learned to construct a philosophical language, and insists much at length on the benefits to be derived from it. Fearing, however, that his exhortations on this point will fail of their effect, he recommends that, in the mean time, pains be taken to improve our vernacular dialects. As far as respects this latter counsel, we sincerely wish that attention may be paid to him.

Having considered man in relation to his sensations, ideas, and intellectual faculties, the author proceeds, in the fourth division, to treat of him as a Being possessing appetites, desires, and moral habits; and next, to adopt his own language, having

treated

treated of the elements which contribute to form the qualities of the head and heart, the fifth and last division examines what is the course of education, and what is the plan of legislation, best adapted to secure the highest felicity of the human species. In this part, he vindicates civilization against the sophistries of Rousseau, and asserts an original difference in individuals in opposition to the paradoxes of Helvetius.

He labours also to shew that the fundamental laws of nature are not immutable, and concludes that, in a course of time, the variations even in the law of gravitation itself will be such as may be observable. He is the advocate of an endless progression in discovery and improvement.

In confirmation of what we have said of the less grave parts of this work, we shall abstract the author's account of the various species of minds which distinguish different human beings. A *great* mind (he remarks) includes within it the whole known universe; its ideas on all subjects are distinct and clear; it perceives the most remote relations of things; it promptly and energetically calls up the traces of its perceptions; and it seizes instantaneously those that are requisite for its present purpose. On the contrary, confined views, a habit of entering into minute and obscure details, the indulgence of low and mean passions, debased sentiments, and vexatious proceedings, generate the *little* mind. A *strong* mind is stated to be that which rejects whatever possesses not the characteristics of truth, and which shews boldness and enterprize in the search of that object. *Weak* minds think not for themselves, but are always found in the tracks which others mark out for them; they only repeat what they hear others state. A *luminous* mind is described to be one that has a happy method in statement, and is represented as not belonging to the first order of minds, which (it is contended) are more bent on discovering new ideas, than engaged in arranging those already known. In a *confused* mind, we are informed, words have no fixed sense, nor are notions classed; its horizon is illuminated by a weak, unequal, and varying light. The *well judging* mind has clear ideas, which it expresses with precision, while it accurately discerns their relations, and deduces from them just consequences. *Ill-judging* minds comprehend not the connection between secondary and primary ideas, and are unable to deduce the latter from the former by a just analysis. *Light* and *playful* minds select for their contemplation agreeable and pleasant objects; they readily perceive and happily express delicate relations; those who possess them are the persons who constitute what is called good company; they are correct judges of all matters of amusement.

With Hume, the author resolves the mind into a compound of ideas; and he asserts with Berkley that external objects are to us no more than the sensations which we perceive to arise in our minds. This coincidence is remarkable, because he does not appear to be at all acquainted with either of those celebrated writers.

M. LANCELIN states that his researches into the nature, qualities, and habits of mind may be denominated the art of constructing the head of man. He justifies this expression, on the ground that each person has it in his power to admit into his mind, as well as into that of those who are intrusted to his management, whatever ideas he chuses; to arrange them in the order which he prefers; and to combine and analyse them as he pleases. Hence, he thinks, it follows that his description of his undertaking is strictly true.

The author is a materialist in the antient sense of the term, since he not only denies to man an immortal spirit, but excludes a presiding and controlling mind from the universe. Yet he differs from the atheists of the revolution, in not holding that religion is to be restrained or suppressed by force; and from those of the monarchy, in regarding it as a thing barely to be tolerated, as a suspicious and merely temporary auxiliary to the state, rather than as a beneficial ally. If he would not crush it by force, he wishes all gentle means to be taken, indirectly to accelerate its extinction.

Two things rather surprized us in this paradoxical writer; namely, his respect for our nation, and his zeal for the liberty of the press. We are beholden to him for the compliments which he is pleased to pay to our countrymen; and he even places the English on a footing with the great nation. This is rather singular in so zealous a subject and so devoted an admirer of the chief consul.—The unrestrained freedom of the press, he asserts, is the most sure mark, the infallible test, of the goodness of a government, and of public liberty; it is their most firm safeguard and protection; and it is the sole check on the constant tendency which governments have to grow despotic *. Take away a free press, he says, and liberty is no more; public opinion has no mode of speaking to the ruling power, nor of controlling its proceedings. Among other observations which he makes under this head, he remarks that a good journalist should regard himself as a centinel in society, whose duty it is to raise an alarm against despotism, as it is that of a watchman to cry out "*thief.*" This passage appears in a work

* In this view, it must be owned, such liberty can have no utility in France, because there the government can have no *tendency* to despotism.

dedicated to Bonaparte! It may be that this personage deems the claim of such freedom, in the abstract, an offence below his notice; and considers that it is sufficient to visit with his vengeance each instance of the actual exercise of it.

We would not be understood wholly to deny the abilities of this author, nor his general qualifications for inquiries of this sort; we only charge him with temerity in having treated arduous and difficult subjects before he had made himself acquainted with the efforts of his predecessors; and with advancing in his course with inordinate haste. If he can be brought to think more humbly of himself, and to affect a more chaste manner, he possesses talents and industry which may ensure him a respectable station in the republic of letters; although his atheistical tenets must exclude him from the praise of the Christian Philosopher. To.

ART. II. *Influence de l'Habitude*, &c.; *i. e.* The Influence of Habit on the Faculty of Thinking;—a Work which obtained the Prize offered by the Class of Moral and Political Sciences in the National Institute, on the following Question: "To determine what is the Influence of Habit on the Faculty of Thinking; or, in other Words, to shew the Effects of a frequent Repetition of the same Operation on each of our intellectual Faculties." By P. MAINE-BAIRAN. 8vo. pp. 402. Paris. 1803. Imported by De Boffe. Price 6s. sewed.

THIS successful candidate admits, that he has not bestowed on his prize-essay all the extension and practical importance of which it is susceptible: but he says that his friends urged him to a prompt impression; and a prompt impression they have obtained, with its usual concomitant, incorrect typography. If the regulations of the National Institute do not prohibit the writer of an essay, whom they have distinguished by their approbation, from publishing his sentiments in any other form which he may judge proper, we conceive that M. BAIRAN might have founded, on the elaborate and scientific views of his subject, a popular system, adapted to the occasions of real life. It is fortunate for an individual, when he can beguile the hours of sickness and solitude by turning his thoughts within himself; and with such commendable privacies, *a stranger intermeddleth not:* but, if the same individual should solicit the attention of the public, it is reasonable to expect that he will make them either wiser or better; or that he will, at least, contribute to their amusement.

In a tedious, and rather pedantic introduction of 84 pages, we are told that a faculty of receiving impressions is the first and most general of all those which distinguish organized beings endowed with life; that all our impressions are either

active or passive; and that each class of them has its appropriate determinations. If any of our readers be desirous of examining the author's mode of illustrating these propositions, we doubt not that the translation of a single paragraph will form our excuse for referring them to the original:

'Whether the sensitive determination be produced by the repeated action of the object, or spontaneously, in the absence of the latter, the result can only be a modification more or less weakened, but without relation to *existence*, *cause*, or *time*; for it is obviously impossible to admit these relations without a distinct and previous personality. In order that the sentient Being may distinguish the *recollection* of the sensation, or that he may have within himself the equivalent of what we call *recollection*, it is necessary that the *me*, actually modified, should be compared with the *me*, modified in another instant; it is necessary, as *Condillac* has said, *that he should have a faint sensation of what he has been, and, at the same time a lively sensation of what he is*. But is it the same thing to feel *faintly*, and to feel that one *has been?* How shall we discover a relation of time in this single circumstance of *faintness?* Is not the faint sensation present as well as the lively one?—Here we have the same difficulties as in reminiscence.'

We really can dwell no longer on such introductions.

The work consists of two sections, the first of which treats of *passive* and the second of *active* habits.

Sect. I. Chap. I. *Of the Influence of Habit on Sensation.*—Sensations, continuously or frequently excited, gradually lose their force, and are finally annihilated. To account for this phænomenon, the author has recourse to the supposition that the vital principle, which pervades the animal machine, is distributed according to certain proportions in the several organs; and that its state of equilibrium is destroyed by the excitement of any particular organ, and the intensity of the object which produces such excitement.

Chap. II. *Of the Influence of Habit on Perception.*—In whatever manner the delicacy of the sentient organ may be blunted by habit, it is thus rendered fit for the purposes of perception; a facility and precision in the movements of the organs are acquired; and the movements and impressions are associated in a common centre.

Chap. III. *Of associated Perceptions, and of the various consequent Judgments formed by Habit.*—Habit is here represented as employing the laws of *simultaneity*, successive order, and comparison of familiar impressions with their corresponding images, in forming trains of associated perceptions and judgments.

Chap. IV. *Of the sensitive and peculiar Habits of the Imagination.*—When our ideas are images of external objects actually existing, the effect of habit (i. e. of their repeated appearances)

is

is to strengthen their impressions: but there is a class of ideas or habits of an undefined description, originating in the mind, and placed beyond the reach of the external senses, such as hope and fear. The history of individuals and of nations daily teaches us the force of delusive impressions, whether of an agreeable or a disagreeable nature; and the fancied objects of our love, of our hatred, or of our dread, frequently usurp the entire possession of our hearts. M. BAIRAN assigns three causes for the transformation of fantasies into habitual impressions, viz. the permanence of the exciting object, which acts directly on the cerebral organ; the association of the fantastic image with real objects, or ordinary ideas; and the fixed dispositions of an *internal organ*, or *sensible centre*, which, first excited by the image produced in the brain, re-acts, in order to retain it.

Sect. II. Chap. I. *Of the Association of articulate Signs with various Impressions. The Foundation of Memory and its different Kinds.*—In attempting to trace the first associations of the signs of language with ideas, and the source of the different habits of memory in the manner in which these associations are effected, the author observes, 1. that in the *vocal notes* which the individual affixes to the objects of his perceptions, or to their different modes of existing, he is naturally led to follow the twofold analogy which prevails between signs and objects, or impressions, and between signs with one another. Certain inflexions of voice are uttered as the natural signs of pleasure or pain, and these inflexions are soon applied to the objects which are peculiarly calculated to excite such emotions. 2dly, The individual who forms a language for himself will not at first multiply signs in proportion to the variety of objects which surround him, but, directed by analogies rather than by differences, he will class similar objects under the same appellation, and frequent repetitions of the same names will render their enunciation easy and expeditious. 3dly, In noting an object, an impression, or an idea, in the circumstances which we have supposed, an individual will direct his attention both to the thing signified and to the sign, and will thus enchain their association. 4thly, From the images of his perceptions, he will extend the use of signs to the representation of all that he is capable of feeling, distinguishing, or conceiving within himself.

Memory may be termed *mechanical*, *sensitive*, or *representative*, as it recalls signs destitute of ideas, or such as express either a sentiment or some internal modification, or such as represent objects of sense.

Chap. II. *Of the Exercise and Habits of Mechanical Memory.* These, as is well known, have a reference to the materials and succession of words, and not to their meaning. Even where meaning exists, it vanishes from the perception of him who is wholly occupied in impressing on his mind the mere oral utterance, or who repeats a series of organic movements. This absence of representative effect explains the difficulty of interposing any new term in the series, or of changing the arrangement or pronunciation of words.

Chap. III. *Of the Exercise and Habits of Sensitive Memory.*— 1. The difference between a term which represents no meaning and one which recalls a vague meaning is, sometimes, so inconsiderable as to render it difficult to draw the line of distinction between mechanical and sensitive memory. In general, however, the language of sensation and feeling, though not reducible to fixity or accurate analysis, acquires a powerful sway, in consequence of repetition which habituates us to its illusions. The exercise of sensitive memory also depends on such terms as excite prototype ideas, to which thought attaches the consistency and influence of real objects. 2. The imperious principle of imitation leads us in infancy, and even in maturer years, to connect certain words and gestures with vague sentiments of pain or pleasure: we catch the words and gestures, and retain them, while the corresponding indeterminate ideas are, perhaps, the last objects of our serious attention. 3. Abstractions, reveries, delusive comparisons, and figurative language, still afford ample scope to the exercise and habits of sensitive memory.

Chap. IV. *Of the Exercise and Habits of Representative Memory. Indication of the Means calculated to form these Habits.*— 1. Terms which denote moral notions have both a sensitive and a representative property; and the latter may be separated from the former, by reducing them to their original or physical value. 2. It is peculiarly the province of representative memory to form and decompose our various abstract, general, and *complex mixed* ideas. 3. The ease or difficulty, with which the above processes are performed, depends on the homogeneous or heterogeneous nature of the elements which enter into the compound idea.

Chap. V. *Of the Manner in which the Habits of Language (or the frequent Repetition of the same Terms) give rise to our first Judgments of real Existence, and afterward alter those which we may form concerning the Relations of our Terms, or of our Ideas.*— 1. The signs of artificial language are originally nothing more than movements or characters instituted by ourselves, and superadded

peradded to our impressions, with the view of facilitating their distinctions, and especially of adjusting them to our powers of articulate speech:—but, when habit has incorporated the mark with the object which it is intended to denote, the enunciation or recollection of the word, and the perception of the object, become simultaneous and identified. 2. Were it not for the signs of speech, our habits of judgment and imagination would generally be arranged conformably to nature in the production of phænomena: but the intervention of these signs quickens our associations of natural objects, and compels the world of realities to give place to that of imagination. 3. Mechanical judgments supply the place of legitimate evidence derived from rational comparisons; and habit, which transforms the perceptions of evidence into recollection, converts our reflective judgments into those of reminiscence.

Chap. VI. *Continuation of the same Subject.*—1. In consequence of repeated efforts, not only single acts of judgment, but a series of them, or trains of reasoning, become familiar to the memory. 2. Ease and familiarity in the reasoning process are followed by neglect of the intermediate steps, till the premises are insensibly coupled with the conclusion. 3. Mechanical habit likewise affects the range of simple ideas which we assign to a complex one; and we cannot hope to resolve with precision the amount of many words which we daily repeat, until we can break the force of mental routine. 4. Hence arises that fatal attachment to prejudice and error, which has so long retarded the progress of science and the diffusion of truth, which has depressed genius, and which has persecuted virtue. 5. In proportion as mechanical habit estranges our thoughts from every thing that deviates from their ordinary direction, it rivets them to every congenial object.

It being thus shewn that the contrivance of an abridged notation of reasoning, analogous to algebra in the science of number, is attended with insuperable difficulties; and that it would, if attained, only complete the triumph of mechanical habit; the essayist urges the developement of the *good habits* of memory, the formation and maintenance of a just and moderate balance of the forces of thought, and the acquirement of clear ideas resulting from the application of the synthetic method.

'I mean not, however,' he adds, 'that obscure method proscribed by *Condillac*, which forms compounds from chimeras; arises out of vague or abstract principles, as if from the formation of evidence; blends them in a confused mass; and painfully and incessantly revolves within the hollow sphere of verbal identities. I allude to that synthesis which our common master has often reduced to practice under another name, that which accords with the direct order of the generation of ideas; admits, at first, only the most simple, clear, and

and definite elements; combines them in succession; never creates a sign without a corresponding idea; and makes the rule absolute to retrace them when conjoined. Such a method, which points out to thought its direction and position, advances with a slow but steady pace, without turning to the right or to the left; can halt or proceed at pleasure; passes by easy and dextrous gradations from twilight to day; is guided, in short, without being dragged; and is enlightened, without being dazzled.

'It is the prosecution of such a method which guards the happy independence of thought, protects it against the dangerous influence of mechanical habit, and inspires it with that mistrust which admits no doubtful terms or elements, frequently subjecting them to examination, and reforming or verifying them:—that wholesome mistrust which true philosophers teach by their precept and example;—that only counterpoise of blind habit,—the source of wisdom, and the active cause of all real progression.'

Such, if we rightly comprehend the author's meaning, is a glimpse of the materials and plan of his work; and when much close and abstruse argumentation is pressed into a volume, we can give no fuller view. In the present instance, we scarcely regret our inability to canvas the leading points of discussion, and to weigh the justness or fallacy of the illustrations brought forwards in their support. We will not deny that the author possesses singular talents in the management of metaphysical disquisition: but, in the course of a very dry and protracted inquiry, he produces lassitude without a recompense; and in the most correct and accurate portions of his reasoning, in those parts of his work to which a candid and reflecting mind will most readily yield assent, we discern nothing which his predecessors had not already established with happier powers of writing. His favourite doctrine, of insulated centres of sensibility residing in their respective organs, (a doctrine on which so much of his general argument is made to turn, and to which he refers with so much confidence and complacency,) has, indeed, somewhat the air of novelty: but it is, at best, a gratuitous assumption, and affords a striking example of the formation of those phantoms which his sober reason taught him to deride. *Motility, disponibility, cerebral centres, centre-movers, affective effect, temperate temperament of thought*, &c. may be very fine expressions: but they do not advance us one step in the history of mind. The more closely, indeed, we examine this treatise, the more we are convinced that it presents old ideas in a new garb; that it displays an affectation of research rather than luminous principles of ontology; and that it manifests a parade of reasoning rather than a series of ingenious and useful deductions. Muir

ART.

ART. III. *Histoire Naturelle de la Montagne*, &c.: *i. e.* The Natural History of St. Peter's Mountain at Maestricht. By B. FAUJAS SAINT-FOND, Director and Profe-sor of Geology, in the National Museum of Natural History at Paris. 4to. pp. 263. and 54 Plates. Paris. Imported by De Boffe. Price 5l. or, in Folio, 10l.

IT has been remarked of the ethical prefaces of Sallust, that they have no pointed reference to the characters and fates of Catiline and Jugurtha; Pope, also, has been accused of writing epitaphs *to be let;* and, in order not to fall behind such celebrated writers, the author of the work now under consideration presents us ten quarto pages of pretty declamation on the study of nature, which may be tacked, with equal propriety, to any physical treatise. He then allots about twenty more to an examination of the causes which have retarded our knowlege of fossils. These causes he reduces to our imperfect acquaintance with comparative anatomy and conchology, and to the insulated and partial manner in which the most striking facts relative to the subject have been recorded. He then proceeds to specify a few of the places in which fossil shells have been observed to abound; and he concludes his preliminary discourse with the remark that, amid the immense accumulation of shells, madrepores, plants, fishes, and cetaceous animals, the eagerly exploring eye of man searches in vain for the likeness of himself. Though this assertion should be received with limitation, we believe that the few instances of petrified human bodies, which have occurred, may easily be traced to comparatively recent and accidental circumstances; and that they have no connection with the formation of calcareous or siliceous masses. It is also worthy of notice, that fossil vestiges of birds are extremely rare.

Without dwelling on the topographical plan of St. Peter's Mountain, which will be best understood from the map, we hasten to attend the author into those large and multiplied excavations, which at once astonish and perplex the visitor.

'I made my first entry (he says) into one of the quarters of this vast labyrinth, on the side of St. Peter's fort, shortly after the place had been given up to the French. Generals *Daboville* and *Bolemont* of the artillery, and General *Lagatine* of the engineers, men of education and friends of science, not only gave the necessary orders for the safe accomplishment of a subterraneous expedition, (in the course of which, deviation from the right path is so easy and so dangerous,) but they had also the goodnesss to be of our party. Citizens *Thoin*, Professor of rural economy in the national garden of plants at Paris, and *Freicine**, Representative of the people, who was then on a mission in Belgium, likewise favoured us with their company.

'We

'* Sentiments of esteem and gratitude require that I should do justice to this representative, who was sent into the conquered districts,

'We entered by an artificial excavation, where several people awaited us with lighted torches. This first tunnel, of nearly 150 yards, is sufficiently wide and high to admit the free passage of carts, and has been dug as an avenue to masses of stone of an excellent quality. It conducts to a most bold and picturesque display of numerous arches, multiplied in all directions.

'The vaults, cut with considerable attention to regularity, are all supported either by pillars or walls of the solid stone; and this vast assemblage of columns, and lofty arcades, at one time recalls the appearance of huge temples, and at another of a series of aqueducts, which vanish in the distance. From this mode of blending peristyles, domes, arches, and galleries, results a groupe so extraordinary, incongruous, and complicated, that the path of egress or admission is lost in the immense maze.

'Our route was directed by a line marked with charcoal, on one of the sides. This precaution had been adopted, some days before, by the engineers, who, assisted by an old plan, a mariner's compass, and a detachment of underminers, had ascertained a road which crossed the mountain in its narrowest part, and terminated in an old cavern, facing the banks of the Meuse.

'Scarcely had we advanced 300 paces, in the first gallery, when they shewed us, near an extended area, a baker's oven, very artfully cut out of the solid stone, with its chimney, executed in the same style, and communicating with the lateral gallery, so as to remove all inconvenience from smoke.'

After having related the history of some unfortunate peasants, who, during the siege of Maestricht, were constrained to pass several months in these darksome recesses, the author says that he and his friends continued their march under the auspices of the guides, who preceded them; and that the various inclinations and very unequal distribution of their torches afforded the double and very striking entertainment of the most curious contrasts of light and shade, with a facility of closely examining the nearest objects. Before, however, they had accomplished one half of their direct march, an artillery officer prevailed on them to make a digression to the right:

'In the midst of a continuous cavern, the glimmering light of the first torches faintly pictured, in the distance, the image of a man extended, and sleeping on the ground. As the object became gradually more distinct, it arrested our attention, till we could no longer doubt that it was a corpse. The place in which we stood, and the state of this unfortunate man, excited a mingled emotion of surprize and horror. We gazed on a mere dried skeleton, covered with clothes. A hat lay near the head; the shoes were loosened from the feet; and a rosary almost touched one of the hands. The dress betokened a

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tricts, at a period which suggests painful recollections: but his conduct was uniformly pure, and his exercise of power invariably directed to the promotion of justice, science, and the arts.'

workman,

workman, who had lost his way in these subterraneous retreats, and had expired in the tortures of hunger and despair. From the state of complete desiccation in which we found his remains, we may infer that more than sixty years had elapsed, since this ill-fated individual was buried alive in his spacious sepulchre.—The dry air of these subterraneous quarries, and the absence of every insect, had allowed the process of evaporation to proceed, without interruption, and thus to maintain the body in the same state of preservation with those which were formerly to be seen in the vaults of the *Cordeliers*, at Toulouse.—But let us quit this melancholy subject, and pass to some details of natural history.'

The substance of these details we shall state with brevity; not because we deem the subject unimportant, but because the learned professor has treated it in a manner which suggests the propriety of limiting our remarks within a narrow compass. If the volume were greatly reduced in its dimensions, printed on an ordinary paper and type, and cleared of all the extraneous passages, there would then remain to be noticed little else than extended explanations of the plates, which form, in fact, the most valuable portion of the author's labours.

In the episodical parts, the prowess of the republican soldiers and the purity of the French language are not forgotten: but it behoves us also to remark, that the amiable and generous writer weeps over the enormities of the late revolution, and praises *Camper* for his steady attachment to the house of Orange. Who, indeed, can seriously fix his attention on the grand operations of nature, or reflect on the formation and the decay of worlds, without feeling his mind rising superior to the fleeting distinctions of country and party; to the mischievous zeal which originates in ignorance, and which is fostered by prostituted talents, in order to obtain the most unworthy ends?

We have formerly travelled with M. St. Fond in open day, and we should gladly have wandered with him below ground for a little while longer: but he abruptly breaks off in the middle of his lugubrious tour, and transports us to the museums of Paris and the cabinets of the curious, in order to inspect the exuviæ of animals that probably existed in ages compared with which our records are but of yesterday.

The temperature of the caverns near Maestricht is said to be 8 deg. above zero (we presume by Réaumur's thermometer), which is two degrees lower than that of most deep wells. The mass of St. Peter's mountain is a softish stone, consisting of a very irregular mixture of fine quartzy sand, and very minute fragments of shells, madrepores, and other calcareous particles. This mass, however, is sometimes intersected by thin, regular bands, or layers of siliceous stones of various forms and sizes. The fossil remains, which our author considers as most deserving

serving of attention, are, the head of a crocodile; large jaw-bones and vertebræ, a thigh-bone and shoulder-blade, probably of a large species of tortoise; shells of the latter, fragments of branched horns, resembling those of the elk, the teeth of different species of sharks, and of some unknown fishes; sea-shells of various kinds, siliceous wood, perforated by worms, madrepores, and fungites.

Of the marine shells, some are still found, in a natural state, in various quarters of the globe; and others seem to belong to species which are at present unknown. Those of the former description have mostly disappeared from the shores, but have been traced in more southerly latitudes. Thus *Ostrea Jacobæa* Linn. of which only the upper valve occurs so frequently, and in such beautiful preservation in the environs of Maestricht, haunts the Mediteranean; the delicate and fragile *Pecten pleuronectes* of *Lamarck*, erroneously denominated *Ostrea pleuronectes* by Linné, now inhabits the seas of China and Japan; and *Echinophora digitata* of *Rumphius* has its abode in the Indian ocean. The greatest number of species, however, which are described and figured in the present work, may safely be considered as unknown. In fact, it rarely happens that beds of fossil shells contain many of the kinds actually existing in the neighbourhood. The same observation may be applied to the petrified spoils of animals which abound in the *Steppes*, or table-land of Tartary and Siberia, and to the vegetable impressions which so often denote the vicinity of coal.

The remnants of the crab families, which are here noticed, are confined to the claws; whence it is ingeniously conjectured that they appertain to the hermit tribes, the delicate texture of whose bodies is fenced, in their living state, by the adventitious covering of some univalve shell.

M. St. Fond has bestowed very particular attention on his delineation of many curious zoophytes. His *retipore* we have frequently seen commingled with exotic or non-descript ferns and reeds; and we should have hesitated to ascribe to it an animal origin. It is justly remarked, however, that our knowlege of the various sorts of corals, coralines, &c. is still too imperfect to enable us to determine their fossil appearances with certainty.—Most of the figures are represented with distinctness; and those which are executed by *Maréchal* and *Oudinot* reflect very high credit on these distinguished artists. With regret we add, that the former has already paid the debt of nature.

The author's enumeration and description of the fossil animal bodies found in the mountain being completed, he enters into a diffuse dissertation; the object of which is to prove that *Camper* was deceived, when he ascribed the large head discovered

covered some time ago, to an animal of the Physeter kind. Notwithstanding the great deference which M. St. Fond professes for the opinions of the Dutch naturalist, and the handsome tribute of praise which he offers to his memory, he has been induced to dissent from him on the present occasion, and has spared neither trouble nor expence in supporting the idea that this very striking specimen is part of a non-descript crocodile. His proofs nearly amount to demonstration, and chiefly rest on an appeal to very accurate plates.

Most of the fossil crocodiles which have been discovered in different parts of Europe are brought under review, and all are referred to the Asiatic or Gavial species. From the vestiges of these amphibious creatures in the midst of marine petrifactions, the author is led to suppose that some *débacle* must have transported them far from the rivers and lakes of a very antient continent, and confounded their remains with the testaceous tenants of the ocean. 'I cannot suppose,' says he, 'that this inference will be rejected by naturalists, and it will certainly be granted by those who ascribe these great events to the Mosaic deluge; but the facts, when viewed without prejudice, and without reference to supernatural operations, cannot possibly accord with a diluvian revolution occasioned by a rain of forty days; and they seem to be connected with events and catastrophes of a higher order.'

We could oblige the sceptical Professor with *a very copious solution of his difficulties*, were we not unwilling to anticipate the discoveries of an ingenious divine, who has collected many particulars relative to the deluge, which are not to be found in the Old Testament. As in his former publication M. St. Fond was no niggard of the fiery element, we know not why, in his *cooler* years, he should be so economical of water. His economy, however, applies only to the flood of Noah; for he has called in the assistance of overwhelming currents to convey his crocodiles from the Ganges to the Meuse; and not once does he seem to entertain the idea that the organized Beings, whose remains he commemorates, may have lived and died in the countries in which they are deposited. Yet a gradual change of climate, in the course of ages, is a less extravagant conjecture, than that of some sudden and overpowering convulsion, compared with which the deluge was a gentle shower. Whatever stress, however, the enlightened naturalist may be disposed to lay on most of the Professor's hypothetical reasonings, he will cordially thank him for having enlarged the range of accurate data on a very obscure but extremely interesting branch of geology.

Muir.

Art.

ART. IV. *De Antennis Insectorum Dissertatio prior, Fabricam Antennarum describens, quam amplissimi Ordinis Philosophorum Auctoritate summis in Philosophia Honoribus, D. X. Aug* MDCCIC. *in Academia Georgia Augusta rite obtentis inauguralem exhibuit* M. C. G. LEHMANN, *Dr. Societatibus litterariis Naturæ curiosorum Berolinensium, Gottingensibus, et Physicæ et Litteris Humanioribus addictæ Sodalis.*

De Antennis Insectorum Dissertatio posterior, usum Antennarum recensens, quam Avo dilectissimo, Tobiæ Martino Zornikel, pastori ad St. Petri Hamburgi muneris sacri, per semiseculum gesti, solennia mense Januar. Anni MDCCC. celebranti gratulaturus scripsit M. C. G. LEHMANN, *Ph. Dr. A. M.*

Crown 8vo. pp. 128. Printed at Hamburgh, and sold in London by Evans.

NOTWITHSTANDING the great diversity of form and movement observable in the antennæ of insects, few naturalists seem to have directed their attention to these organs, till Linné discovered that they might furnish distinctions in nomenclature. Succeeding entomologists, not excepting Fabricius, have adopted the characters of these appendages in their descriptive systems, and some of them have prosecuted this part of their subject with a degree of subtility which borders on the ludicrous.

The plan of this little production is limited to a few general physiological observations.—With the view of avoiding ambiguity, Dr. LEHMANN defines the antennæ of insects to be 'jointed organs, inserted by pairs in the forehead, and projecting from it.' Agreeably to this definition, *monoculus*, *phalangium*, *aranea*, and *scorpio*, are destitute of such feelers. The greater part of the larvæ of insects, it may also be proper to observe, either want these organs, or are furnished with them in an imperfect state. We have, moreover, to remark that Dr. L.'s definition excludes the *tentacula* of certain worms, snails, &c. which are not jointed, but of a piece, while it strictly comprehends the *antennulæ* or palpi of various species.

From the first dissertation, we learn that the *antennæ* are of a similar substance with the outer covering of the insect, but of a softer and more delicate texture; that they may be divided, according to their forms, into *regular*, *irregular*, and *passive*; that their various positions and the number of their articulations are singularly accommodated to corresponding varieties in the habits and œconomy of different insects; that the males are usually provided with longer and more conspicuous *antennæ* than the females; that these organs are not perforated, nor filled with air, nor furnished with the inter-articular muscles alleged by *Bornsdorf*; and that the apertures described by *Baster* have no existence.

The learned author, with much truth and candour, exposes the difficulties which attend an anatomical investigation of these

these minute instruments, and thus sums up the few circumstances which are known on this part of his subject:

'*Penetrat in antennas eadem pulpa, quam caput insectorum continet, eaque antennas penitus implet, at ubique duriori crusta sine foramine includitur. Non unius generis illa est, vascula distinguuntur. Et musculus intrat durioribus annulis adnatus, quo et libere moveri et extendi retrahique singula articula possunt. Prorepunt etiam rectà à cerebro in antennas nervi, omnium facillime irritandi. Nam singulis annulis extensis atque in se invicem retractis, totius antennæ amplitudo variatur; qua re quidquid molle in dura crusta continetur, mirum in modum moveri et affici debet.*'

When entering on the second part of his inquiry, Dr. L. very justly remarks that the use of the *antennæ* of insects is not to be discovered by conjecture, nor by tamely repeating the assertions of those writers who have copied others, but by actual observation. Following the latter as his guide, he rejects the idea that *antennæ* were given to insects as part of their ornamental attire, as brushes for the eyes, as warlike weapons, or as organs of hearing, taste, or smell; and he has been induced to adopt the opinion that they are destined for the purposes of touch and feeling, and especially for exploring their path when marching, and giving intimation of existing obstacles. Daily observation may convince us that a great number of insects actually employ their *antennæ* in sounding their way: but this can scarcely be affirmed of all which are furnished with them; for some, when on a journey, bend them backwards, others lay them along the upper part of the body, and others insert them in a groove disposed along the inferior and lateral part of the thorax. Nay, the *antennæ* may be cut off, or accidentally removed, without apparently affecting the existence or habits of the insect.

A faculty of readily discerning the changes which take place in the atmosphere, and which the author terms *aëroscepsis*, is here also ascribed to the intervention of the *antennæ*; and, if not proved entirely to our satisfaction, it is at least treated with much ingenuity, and may probably be confirmed by a wider range of experiments.

This intelligent naturalist concludes with the following corollary:

'*Itaque, ut corollario summam opellæ repetamus, vana est opinio olfactum antennis adscribens; quæ auditum, non vera; ridicula, quæ gustum. Tangere multa antennis certum est, æque certum non omnia idem facere. Sensus ignotus—definiendus erat, aëroscepsin evicimus. An sint antennæ quædam mere ad defendendum caput natæ, nondum certe affirmari nec negari potest, certe non sunt inter se omnes confundendæ.*

'*Ad quæ accuratius definienda si opella nostra, Sodales, aliquantulum adjutura sit, finem propositum læti adepti sumus.*'

To the merit of refuting several popular but erroneous notions intimately connected with his subject, Dr. L. adds that of collecting the most important facts within a narrow compass, and of stating them in a clear unaffected manner. A few engravings, illustrative of the first part of the essay, would have saved the trouble of having recourse to more cumbersome and expensive publications.

Muir.

ART. V. *Essais Historiques*, &c. &c.; *i. e.* Historical Essays on the Causes and Effects of the French Revolution; with Observations on certain Events and certain Institutions. By C. F. BEAULIEU. Vols. III.—VI. 8vo. Paris. 1803. Imported by De Boffe, London. Price 7s. each Volume, sewed.

ON the former volumes of this work, we bestowed considerable commendation *; and in the prosecution of his task, we still find the author intitled to praise on several accounts, though it must now be subject to some abatements. We can continue to applaud the fairness of his representations: since we observe with pleasure that he is less carried away by party spirit, than most of his cotemporaries who have treated the same subject; and he seems to have been situated favourably for gaining the information which his undertaking required. Of the horrible sufferings, indeed, endured by the French people under the reign of terror, a period which embraces a considerable part of his history, he was a witness and a partaker: for he had the misfortune to be confined eleven months in the prisons of the Conciergerie and the Luxembourg. We learn from himself that he was an active member of the club de Feuillans, immediately before its dissolution, and he appears never to have deserted its principles. This, perhaps, as being the middle, is the best party out of which to select an historian; and the temper of the present writer is certainly in favour of such a conclusion. The unbending partisan of the *ancien regîme*, and the frantic Jacobin, meet with equal justice from this candid narrator; and he is not at all desirous of dissembling the faults of those whose system he professes to have espoused. After having said thus much, however, we are constrained to remark that his information is frequently imperfect, while his manner of stating it is seldom luminous. We think, also, that the pompous harangues of the orators of the day fill up too great a proportion of the volumes; we do not mean to say that they are not important historical documents: but they should have been more sparingly introduced into a work so concise as the present.

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* See M. R. Vol. 36. N. S. p. 508.

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Nevertheless, though far from being a finished, M. DE B. is an instructive and valuable writer; he appreciates men and measures with much ability; if he is occasionally obscure, he never misleads; his omissions are the effects of hurry, and do not arise from any improper motive; and his reflections are always sensible, and often striking.

While we regret that an author, possessed of so many qualifications, did not bestow on his publication the pains and labour which the nature of its discussions merited, it must be conceded to him, that the topics of the present volumes yield in dignity to those to which his former labours were directed. The revolution, in its early stages, though it fills the mind with painful and distressing ideas, is still a subject calculated to inspire the historian, and to call forth his utmost exertions. The actors in the awful drama are illustrious, distinguished by abilities, by services, and by rank; the intentions which actuate most of them are pure; the object which they propose is sublime; the boldness, the size, and the rapidity of their measures astonish and confound; enthusiasm the most frantic seizes the whole population; the infection extends itself to neighbouring states; the civilized world is convulsed; and the whole exhibits a scene which the most capacious mind with difficulty comprehends, and which it requires the utmost efforts of the highest talents adequately to describe. Such were the materials for the author's preceding volumes: but, at the period on which he now enters, new actors appear on the stage, meaner and more obscure personages, whose fatal and disastrous career is not to be equalled in the history of mankind. The sottishness of ignoble demagogues, the destructive rage of an infuriated people, deeds of pillage, and the violation of all morality and decency, form a narrative which must disgust the writer as much as the reader; and this circumstance may explain, though it will not justify, the inequality which we discover in the several parts of M. DE BEAULIEU's work.

We are here informed that the principal sovereigns of Europe were consulted on the question whether Louis XVI. should, or should not, accept the new constitution; and that they advised the affirmative. 'The king of England alone,' says the author, 'if I have been rightly instructed, was for the negative. Louis preferred the advice of the American minister, to that of the English monarch.'

The assembly denominated Constituent, having subverted the antient edifice and erected a new one, committed the protection and defence of this latter to their successors in the assembly termed Legislative. The mission of the members of this body was of a conservative nature; they were intended to invigorate authority, to recall order, and to inculcate habits

of due subordination and obedience on the part of the subjects. but never, perhaps, was there assembled a set of men less inclined to fulfil their trust, and who had less the means and ability requisite to execute it, even had they been so disposed. They were much more ready to follow the example, than to listen to the injunctions, of the Constituents: they coveted the distinction and the power to which their predecessors had reached; they found that dilapidation, and not conservation, was the road to authority; they therefore resolved to disregard the latter, and to make the former the object of their proceedings. If the Constituents subverted the old fabric, and assailed and overcame its defenders; the members of the second assembly made war on the new structure and its architects, endeavouring to render the latter the objects of public hatred, and to overturn their work; in both of which attempts they succeeded. The narrative of these proceedings is not very inviting, but, as it abounds with instruction, its details claim the attention of the statesman and the philosopher. The events of this nature, which occurred during the troubles in England, are very properly stated in a particularly minute and circumstantial manner by Lord Clarendon; and we much regret that M. DE B. neglected to imitate so good a model.

The third volume embraces the history of France, from the meeting of the Legislative Assembly to the tenth of August 1792, the period of the dethronement of the king. As this subject is familiar to most of our readers, we shall select from it only those traits which appear to have claims to novelty.

A very important document occurs in this volume; viz. a letter from Louis XVI. to the King of Prussia, bearing date the 3d of December 1791, in which that unhappy Monarch says that he "had written to the Emperor, to the Empress of Russia, to the Kings of Spain and Sweden, and suggested to them the plan of a congress of the principal powers of Europe, to be seconded by an armed force, as the best measure for quelling the factions which distracted France; for establishing a better order of things; and for preventing the evil from extending to the other states of Europe." We pass no judgment on this measure, in itself considered, but we ask how it is to be reconciled with the frequent professions subsequently made by the royal writer? We agree in opinion with the author, that this letter affects the unfortunate Monarch more than any of the frivolous charges brought against him at his trial.

M. DE B. describes the Cordeliers as a set of hypocrites, having no principles, but adopting those which they thought would lead most speedily to affluence; and the fact was that numbers of them did realize fortunes: while the followers of *Robespierre* were a set of fanatics, most of whom, at present,

live

live in extreme misery, not having improved their condition by their political intrigues.

In descanting on the wavering and ambitious conduct of the party called Brissotin, M. DE BEAULIEU observes that, on the king's dethronement, which was a measure rather forced on them than concerted by them, they had still the ascendancy in the Assembly, but that their superiority was confined to its precincts. The Revolution of the 10th of August was the work of the two Jacobin divisions, which respectively acknowleged as their heads, *Robespierre* and *Danton*; and they were not persons who would abandon the fruits of it to the followers of *Brissot*. The first, masters of the field of battle, left it to the Girondist rhetoricians to frame the decrees, and to shape the forms, under and according to which they were to exercise the dominion which they were careful to keep in their hands; they created also that monstrous power (the Commune of Paris), which tyrannized over France, from that period to the 9th of Thermidor (27th of July 1794): for the National Convention was never more than the slave of that Commune.

The fourth volume carries the history from the 10th of August to the execution of Louis XVI., and very curious details are here collected, with regard to the origin and progress of the system of terror. We have just quoted the author as asserting that the real seat of power, during the reign of this system, was the Commune of Paris; and the facts which he now produces fully prove this assertion. The importance of this body may induce us to go back to its first formation, and to state how it came to be created. In the third volume, we were told that, on the morning of the 10th of August, commissaries appointed by the sections of Paris summoned the members of the old Commune to withdraw; that, terrified by the populace which surrounded them, they obeyed; and that the commissaries, intitling themselves the Assembly of the Commissaries of the Majority of the Sections, invested with full powers to save the commonwealth, voted the provisional suspension of the late Commune, and occupied its place, but exercised functions far more extensive. Thus it appears that this assembly was in its origin self-constituted, and usurping.—Let us farther see what is advanced by the author in regard to the individuals of which it consisted, as well as the measures which it adopted. The members of the new Commune, he says, were persons unknown even in their own sections, with the exception of about a dozen, who were of little consideration in the body; 'the rest are nowhere to be traced, and they have perished without leaving any memorials of their existence, except the impressions of the calamities of which they

were the authors.* Such were the depositaries of a power not only terrible to France, but which inspired all Europe with dread; a power which, while it lasted, might defy all parallel in the annals of the world.

On perusing the register of the deliberations of this too famous Commune, M. DE B. found in them a summary of all the measures and decrees which were afterward adopted by the Convention. It was this body that brought into use the term *revolutionary*, which we have seen applied to sanction every species of tyranny and usurpation. The Revolutionary Tribunal originated from the same source. It organized revolutionary armies to keep in awe the environs of Paris, it stopped letters at the post-office, sent commissaries to the departments, suspended tribunals, declared that one minister had lost its confidence, and that another possessed its good will; and it dictated to the Convention those laws which filled France with prisons, and tenanted them with four hundred thousand persons,—which number they contained at the time of the fall of *Robespierre*. In fact, there was not one violent decree or measure adopted by the Convention, the elements of which are not to be collected from the deliberations of the Commune. The expiring legislative body, and the Convention, each yields obedience to its dictates; and the formation of the republic itself is a measure which emanated from it.

It is here clearly shewn that the Girondists did not intend to erect a republic, but that it was their plan to appoint a regency; and they had fixed on a governor for the prince royal. This step was less conformable to their principles, than it was convenient for their ambition: but it occurred to them as the only scheme by which they could retain the power which they saw ready to slip through their hands. The very same consideration urged the Jacobins and Cordeliers to decide in favour of a republic, since it was only amid general subversions that these factions could hope to preserve their authority.

The anarchists, having succeeded in all their enterprizes, and finding themselves at the very pinnacle of power, had recourse to the system of terror as the only method which could give any duration to their influence. This plan served the demagogues in two ways; for it established their domination, while it drove many peaceable men to seek a shelter from persecution in the armies, which were in want of recruits.

The Commune declared that it desired a republic; the Legislature uttered not a single murmur; and the Girondists instantly adjourned the measure of appointing a governor for the Prince. *Brissot* hastened to express a wish in his journal, that all nations might recover their rights, and that kings might

disappear from the face of the earth; *Cambon*, who was at the head of the finances, solicited that the coin might no longer be polluted by the king's effigy; the walls were covered with *placards* proscribing royalty; and no one dared to breathe a word, or to write a syllable, in favour of a form of government to which France had been subject for fourteen hundred years. Can any thing prove more clearly the boundless sway of the usurping municipality?

The hatchets of the first days of September were scarcely laid down, when the election of deputies commenced at Paris. The dreaded Commune, availing itself of the terror which its horrid massacres had inspired, easily managed to have those monsters returned to the Convention who would best answer its purposes, and who afterward completely subjugated that assembly to its will. Centuries will hardly wipe off the guilt incurred by the city of Paris, when it suffered itself to be represented in the council of the nation by such wretches as *Robespierre*, *Marat*, *Collot d'Herbois*, *Danton*, *Fabre d'Eglantine*, and *Egalité*; who were the immediate authors of all those horrors which have deadened the sensibility of the present generation, of all the miseries which France underwent, and of all the calamities with which Europe has been visited. Dreadfully did the Parisians suffer for their disgraceful pusillanimity!

Having properly animadverted on the Duke of Brunswick's manifesto, which undoubtedly proved one of the chief means of consolidating the Jacobin power, the author still ascribes that commander's final want of success to errors in his military conduct. If, says he, the Duke, instead of stopping at Verdun, and of making useless encampments in Champagne, had gone on straight forwards, there was nothing to hinder him from reaching Paris; and he would have met with no difficulty in getting provisions. All was lost because the Prussian Commander acted by the rules of ordinary wars; because he was not sensible that, in the contest in which he was engaged, rapidity was every thing. Had he but marched twenty leagues farther, the Jacobins would have grown distracted, and a change might have taken place which would have given a new face to affairs: but the Duke temporized, and exercised an unseasonable prudence, which gave time to collect regiments of the line, and to secure the important posts, the ilettes, and the defile of Argonne; while the combined army was shut up in a barren country, in which provisions were not to be obtained without the utmost difficulty.

M. DE B. animadverts with due severity on the ignominious compromise, by which the emigrants were not to be included in the cartel of prisoners of war, and justly extols the opposite

spirited conduct of the Emperor Paul and General Suworow. How strange that the behaviour of these personages, contrasted with that of the Duke of Brunswick and the Prince of Cobourg, should in any one instance, on the score of humanity, be such as to suffuse the cheeks of the latter with blushes! Circumstances, it must be owned, were different; and perhaps the interests of humanity were not consulted so ill as is imagined by that seemingly blameable acquiescence. It is not easy to say how far reprisals might have been carried, before they would have wrought their due effect on the monsters who then tyrannized over France: but it does not appear that any attempts were made to shield the emigrant captives from republican butchery,—a remissness which cannot be reprobated in terms sufficiently strong.

While the question of bringing the King to trial was agitated in the Convention, the iron cupboard in the walls of the Thuilleries, the repository of the unhappy Monarch's private papers, was discovered; and great expectations were formed by his enemies, that something would be found which would inculpate him: but no document of the sort appeared; though many proofs were furnished of his extreme goodness, and his sincere regard for his subjects.

At the same period, a proposal was made by the Executive Council to the King of Prussia, to set Louis XVI. at liberty, and to place him under that monarch's protection; if the two powers, Austria and Prussia, would withdraw from the coalition. This *projet* was forwarded to Vienna, where it experienced delay, till it was no longer in the power of the Executive Council to rescue the ill-fated Prince from the fangs of his blood-thirsty enemies. What must a man, not hackneyed in politics, think of this cruel neglect on the part of a young monarch, which ended so fatally for the personage with whom he was so nearly connected? Let us not, however, hastily condemn Francis II.; he perhaps never heard of the proposal; or he might have been persuaded to think that no benefit could result to the unfortunate Louis from attending to it.

The account of what passed between the unhappy King and the Abbé Edgworth is sufficient to melt to sympathy the most callous bosom. The Monarch inquired of the Abbé respecting the Archbishop of Paris. "He wrote to me, (said he,) when I was at the Thuilleries: but I did not answer him. I was besieged..... He will pardon me. Assure him that I die in his communion, and that I consider him as my true Pastor." He also inquired after the banished priests. The Abbé informed him that many of them had sought an asylum in England, where they had been most kindly and honourably treated.

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This intelligence gave Louis great satisfaction; and he bestowed eulogiums on the humane conduct of the English nation, and the kind heart of its King. He then turned the conversation to the subject of the misfortunes of his family, and the miseries of France. "The people," he said, "are naturally good, but they are misled and oppressed by a few cruel men." He recited all that he had done for the nation, and among other things said, "I well know that the French will one day regret me. Yes, I am sure that they will do me justice when they shall be at liberty to be just; at present, they are in a very miserable state."

From the 5th volume, which brings us to the period of the fall of *Robespierre*, we learn that the first petition presented by the Commune to the Convention was one praying for the erection of an extraordinary tribunal; that which was afterward so well known by the name of the Revolutionary. It was strenuously but ineffectually opposed by the Girondists. On a report from the Committee of Legislation, made by *Cambacérès* (the present second Consul), it was thus decreed; "There shall be formed at Paris an extraordinary criminal tribunal, which shall take cognizance of every counter-revolutionary enterprize, of all attempts against the liberty, equality, unity, and indivisibility of the Republic; of the internal and external safety of the state; and of all plots tending to restore royalty, or to establish any other authority adverse to the liberty, the equality, and sovereignty of the people, whether the accused be civil or military functionaries, or simple citizens." The Convention was ordered to name the five judges and the twelve jurymen, and the latter were to declare their separate opinions openly in court.

It was in consequence of a report from the diplomatic committee, made by *Jean-Debry*, that the horrible committees of Public Safety and of General Security were formed; their original province was to superintend strangers: but they soon exceeded this limit, and assumed all the prerogatives which characterize the most fierce despotism. Similar committees were ordered to be appointed in every district of the republic; and no noble, no ecclesiastic, no person who had holden any rank under the old government, could be admitted into them.

The author mentions an assembly which consisted of deputations from the several clubs, which met at the Mayoralty, and which was headed by the Mayor *Pache*. In this infernal conclave, he says, it was resolved to assassinate seven or eight thousand persons, and the horrid measure only failed because the plot was discovered.

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M. DE BEAULIEU gives a short account of the origin of the term federalism; which continued for two or three years to be the most heinous crime that could be imputed to any one; and he says that he is convinced that more persons suffered death for this imaginary offence than for what was termed aristocracy. While it remained doubtful whether the royalists might not finally triumph, some persons met at the house of Madame *Roland*, to devise what means they should take if such an event should happen; and they agreed to retire to the south of France, and to attempt to form those provinces into a republic. This was a mere scheme to save their lives, in case their enemies obtained the upper hand, and was never otherwise to be put in execution: yet this intended dismemberment was the offence for which the twenty-two deputies, and hosts besides, were led to the guillotine.

With regard to the situation of the Convention, in the course of the year 1793, the author depicts it as rent by incurable schisms; certain of its members were in arms against it, thirsting for revenge; royalist armies were on foot in la Vendée; those of the coalition were advancing on each frontier of the Republic; and all were crying out vengeance on the heads of the murderers of Louis XVI. Never were men more near to destruction; and the dread of this fate, it must be supposed, had considerable influence over the decrees and measures which proved so terrible, as well as so successful.

The Anarchist code of 1793, though it was never attempted to be put in action, was the weapon with which the Convention subjugated such departments as the proscribed deputies had excited to insurrection. When it had answered this purpose, the decree enacting the revolutionary government, which clothed the Convention with a dreadful omnipotence, was proposed and passed.

The missions of the Deputies to the Departments formed another of the shocking engines by which the Convention cemented its power at home, and concentrated the national force in order to oppose an adequate resistance to the pressure caused by the foreign coalition. The conduct and proceedings of these demons are here elaborately stated.

The following passage exhibits a very just picture of the situation of things in France, at a crisis which must be considered as one of the most memorable in all history:

'Let us (says the author) examine what was the course of the revolutionary government. Its real existence goes back to the 31st of May 1793, and its formal establishment to the month of November

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in the same year. It was vested wholly in the Committee of Public Safety. This Committee puts to death, and lays waste; no consideration, no impediment, obstructs it: all is in its power, the lives and the property of all the French; it agitates, overturns, dissects, and decomposes the body politic at its pleasure. The Convention is its instrument. This Assembly sanctions whatever may be its high pleasure to ordain. The impulse which it gave to itself was such that it could not controul its own career, but it moved on in its destructive course with accelerated velocity.'

At the conclusion of his history of the law against the suspected, M. DE B. asks, 'but what were considered as the marks of incivism?' and he replies, 'hands not hardened by labour, hair decently combed, and shoes and stockings without holes; these marks caused men to be suspected by the ex-capuchin *Chabot*, and to be hunted down by his associates.' The ex-capuchin himself never wore any other clothes than pantaloons, and a jacket without a collar, with his neck bare and his bosom exposed; he denounced all persons who were decently dressed, as *muscadins* *; and according to his system, the goods of *muscadins* ought to be confiscated, and their persons banished.

Having conducted us at length to the 9th of Thermidor (27th July 1794), the author tells us that, if the President had not been hostile, and had not drowned the voice of *Robespierre*, but if the latter had been allowed one minute's speech, his enemies would have failed in their attempt, and the tyrant would have triumphed. He also says that *Henriot*, who commanded the armed force of Paris, and who joined the Commune and *Robespierre* against the Convention, was drunk; a circumstance which very much facilitated the victory of the latter.

The 6th and last of the present volumes carries us down to the 18th of Brumaire (the 9th of November 1800), the commencement of the consular regîme.—M. DE B. observes that, for a considerable time after the fall of *Robespierre*, *Marat* remained the idol of the multitude, and that the *Modérés* attacked him in vain. A curious stratagem at length dethroned this divinity, and abolished his worship. It seems that, in the course of the Revolution, before the idea of a republic was conceived, *Marat* had published a plan of a free royalist constitution; this was discovered by one of the journalists, who published it in his paper, and the article was copied on the next day into all the other journals. The *Modérés* availed themselves of the circumstance, and cried out, "*Vive la République! à bas Marat, c'est un royaliste!*" The cry began from

* See an explanation of this term, Rev. Vol. xxxix. N. S. p. 95.

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the Caffé de Chartres, whence it extended itself all over Paris, and ultimately over the whole surface of the republic; the busts of this bloody fanatic were every where broken to pieces; his picture by *David*, which hung in the hall of the Convention, was ordered to be taken down; and his remains were removed from the Pantheon. A figure representing him was burnt in the court of the Jacobins, in the presence of an immense crowd of joyful spectators; the ashes were deposited in a certain necessary utensil; were paraded along the streets, borne by a little humpbacked man; and were then thrown into the common sewer of Montmartre.

From the same coffeehouse, sallied forth a jovial party, resolved to attack the formidable sect of Jacobins in their fortress, their own hall. The troop swells as it advances. The hall is besieged, and the president covers himself with his *bonnet rouge*, to signify that the country is in danger, since the society which is its main prop is attacked. Gloomy silence prevails in this dread temple. The armed force is ordered, and arrives, but it will take no part, and the soldiers remain spectators. Stones are hurled in through the windows, the door is assailed, and no respect is shewn to the red cap. The most courageous among the Jacobins then rush out, face their enemies, and a general combat ensues. During this laughable scene, the author thinks, the fate of France and of Europe was decided.

While the battle rages at the principal door, the ladies endeavour to escape by the side doors, but are watched by parties of the wicked *Muscadins*, and the fair patriots experience every rude treatment from them;—*ils les fouettent impetoyablement.* To obtain favour, the ladies cry out that they are not *Jacobines*, but *Muscadines; on les fouettent encore davantage*, telling them, *si tu es Muscadine, que fesais tu là, au lieu de t'occuper de ton menage, et de tes enfans.* While the heroines at the side-outlets undergo this ignominy, the heroes in the battle at the principal door are worsted and obliged to retire into the hall, but are presently rescued by some members of the Convention at the head of an armed force. The deputies were well pleased with what had taken place, but they wished to prevent a massacre; and they obtained leave from the multitude for the Jacobins to come out, though the latter were obliged to parade along the kennel, the populace hemming them in on each side; and they were hissed and hooted every where as they proceeded, while some of them experienced more serious insults.

This was the last procession in which this mighty society figured. The women, also, who had been the scourge of

Paris, hardly dared to shew their faces for shame, and many of them on that account changed their abode.

The Convention, which governed or rather desolated France during a period of little more than three years, terminated its sittings on the 26th of October 1796. It had passed eleven thousand two hundred and ten decrees: there were denounced in it three hundred and sixty conspiracies, and a hundred and forty insurrections; and its conduct verified the observation of *Mirabeau*, when he said, "I would rather live at Constantinople, than under an assembly which united in itself all the powers of the state."

The intrigues of the Convention for the purpose of retaining its dominion, the arts which it used, the violence which it practised to procure the introduction of two thirds of its members into the directorial councils, and its various devices for prolonging its domination and for monopolizing power, are very fully set forth. The leaders of that Assembly contrived to rule till the reins were wrested from their hands by the bayonets of the soldiery. If, as we are here told, the resistance of the sections was the impulse of pure patriotism, (we refer to the insurrection of the 13th of Vendémiaire, 4th of October 1795,) it follows that the first achievement of *Bonaparte* was to strengthen usurpation, and to perpetuate oppression: since the triumph of the conventional party, and the defeat of the sections, were owing to his exertions. General *Menou* (afterward Abdallah, and so distinguished by his devotion to *Bonaparte*), then commandant of the Conventional guard, scrupled to shed the blood of the citizens; he was therefore superseded; and his successor, the present ruler of France, possessing feelings less delicate, led on his troops to merciless butchery, and placed Jacobin usurpation on a firm footing, which enabled it not only to mock the substance but to trample on the very forms of liberty: thus disposing the ill-fated French to submit to the barefaced despotism, which he was destined one day to introduce among them.

Our readers will recollect, that a leading charge against *Pichegru* was a supposed correspondence with M. *d'Antraigues*. The latter has since positively denied having any sort of intercourse whatever with, or any knowlege of, the republican General; and it was *Bonaparte* who transmitted the papers of *d'Antraigues*, which furnished the foundation for the charge. Another head of accusation against the General was a supposed correspondence with the Prince of *Condé* relative to the restoration of royalty, which rests on the authority of a letter sent by General *Moreau* to *Bartélémi*, while director. The author states several reasons to prove that this allegation

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is not better founded than the other. It is curious to observe, that each of the two principal characters in France has been an underhand accuser of the conqueror of Belgium and of Holland. Europe, as well as France, there is reason to believe, has suffered from the misfortunes of this modest hero; who engaged the esteem while he commanded the admiration of his enemies, and whose persecutions have since ensured him very sincere as well as general commiseration. It is also remarkable that the civil authorities, with which, by becoming a deputy, he had (as it were) identified himself, should have been so desirous of disgracing the only man who could have formed a counterpoise to the attempts of an ambitious military chief; and who, relying on his power and reputation, might endeavour to seize on the supreme authority. Had it not been for the 18th of Fructidor, and the deportation of *Pichegru*, the 18th of Brumaire never would have happened; a *Sieyes* did not weigh a feather against the Corsican hero: but, had a *Pichegru* been found in the ranks of the civil authorities, *Bonaparte* would not have become the autocrat of France.—Setting aside the ostensible reasons for the deportations which followed the 18th Fructidor (4th September 1797), we shall mention a few of the real causes, as they are stated by this author.

Bourdon and *Rovere* were two violent Jacobins, but the one had set his face against the measures which produced the 13th Vendémiaire (4th of October 1795); and the other had exposed the dilapidating system pursued by the Directory in relation to the colonies. *Boissy d'Anglas*, though a Protestant, had espoused the cause of the catholic priests, and had been the most active in obtaining the repeal of the barbarous laws in force against them. *Jourdan* (*des Bouches du Rhône*), one of the finest geniuses that had appeared during the course of the Revolution, had kept within some bounds the Jacobin persecutions in his department. The young and accomplished *Camille Jordan* had patronized the return of the people to ideas of religion, and had been the advocate for allowing the church bells to be rung to summon the faithful to divine worship. *Portalis* and *Tronçon du Coudray* were for emancipating the judicial legislation from its subservieney to revolutionary purposes. *Barbé de Marbois* had made a report on the scandalous dilapidations which prevailed in every department of the government; and *Bartélémi* had the misfortune of enjoying the good opinion of all the moderate and respectable men in France.—For these, and similar delinquencies, were the most estimable names in the country inserted in the horrid list of deportation. Our readers have not forgotten *Ramel*'s account of the treatment which these unfortunate persons experienced

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while on their voyage, as well as during their confinement in the fortress of Sinamary *. The refined cruelty of this scheme of destruction is more odious than the open butcheries of *Robespierre*. What was the inhuman saying of the Governor of Guiana, when the unhealthy state of the persons *deported* was represented to him? "*Ces messieurs devraient savoir, qu'ils n'ont pas été envoyés à Synnamari pour vivre éternellement* †."

Speaking of the enlargement of territory which France secured by the treaty of Campo Formio, the author justifies that measure on the ground of the partition of Poland; stating it to be necessary to restore the balance which had been disturbed by that event.

We shall now conclude this long article; only repeating that much valuable information is collected in this work; and that the principal characters and the successive ruling factions, which figured in the course of the Revolution, are here appreciated with great fairness, judgment, and ability. Jo.

ART. VI. *Mémoires de Candide*, &c.; *i. e.* Memoirs of Candide, respecting the Liberty of the Press, Universal Peace, the Foundations of Social Order, and other Trifles. By Dr. EMANUEL RALPH. Translated from the German, 3d Edition. 8vo. pp. 301. Altona. 1802. Imported by De Boffe. Price 6s. sewed.

CANDIDE, an old acquaintance of most of our readers, is here represented as quitting the shores of the Propontis, in order again to appear on the public stage; and he arrives at Paris, with the view of obtaining the publication of the sequel of his adventures from the press of that city,—the freedom of which has been guaranteed by three, if not four, constitutions. If the veteran's faculties be less bright, his imagination less lively, his wit less poignant, and his satire less keen, than at his former appearance, he discovers a turn of mind which must be said to bear considerable similarity to that of our former friend. Like him, he takes delight in unmasking hypocrisy, in detecting imposture, in decrying oppression, in exposing usurpation, and in holding up pernicious folly to the light. Like him, he appears unwilling that mankind should be always hoodwinked, and desirous to strip off the veil which blinds them, and to open their eyes to the snares which are laid in their path. He is even romantic enough to wish to see fair and honest dealing introduced into

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* See Rev. Vol. xxx. N. S. p. 129.

† "These gentlemen should recollect that they were not sent to Sinamary to live to all eternity."

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all the transactions of human beings, without excepting the highest.—If the brilliancy of his former days appears dimmed, we discover in him solid good qualities which he was not then so solicitous to display, and we deem it our duty to treat him with considerable attention.

On his arrival at Paris, he visits the opera. In the course of the evening, a hymn to Liberty is demanded by the pit, when the ladies in the boxes venture to hiss: but the citizens below prevail, the Goddess receives her adorations, and the indevout fair are obliged to kneel while they are performed. Our hero, puzzled how to reconcile these ceremonies with the rights which the Goddess is supposed to secure to her votaries, is addressed under the term *citizen* by a poet who sits near to him; as a stranger, he disclaims the appellation; when the other tells him that, whether he has a right to it or not, prudence should induce him to assume it, there being at Paris every kind of liberty but that of declining the title in question. *Candide*, with his wonted simplicity, inveighs against this restraint, and hazards observations on the application of the title even to all natives indiscriminately. The poet discusses the matter no farther with him, but departs; when a bystander politely takes him by the arm, and requests him to accompany him to the *Bureau Central de la Police*, with which he complies. Having waited there exactly forty-four hours, his turn to be examined came; he is then sent to another office, where his companion states the conversation at the Opera, in order to prove the disaffection of the accused: but the magistrate recognizes *Candide*, treats him respectfully, sets him at liberty, and dismisses his accuser: who, it seems, was one of that numerous and important class of men who, since the reign of liberty, have been denominated informers, but who under the *ancien regîme* were termed spies.

Being thus at large again, as he was passing along the streets, he saw written over a door, "*Imprimerie du Citoyen Français;*" and here, said he, I will get my work printed. In the absence of the master, the compositor describes to him the situation of the French press at that period; (viz. in the year VIII., a little time before the famous 18th of Brumaire;) and all that he learns from the intelligent compositor confounds his understanding: he cannot conceive how matters can be thus ordered, in the most free and best governed of all cities.

The ruins of places of worship, the mutilated saints, the garbled names of the streets *, and the church of Notre Dame

* Referring to the substitution of *Rue Honoré* for *Rue St. Honoré*, &c. &c.

transformed

transformed into a Temple of Reason, are so many stumbling-blocks in the way of *Candide*'s Optimism; and any other man would have suspected that he was among a number of people just escaped from the mad-houses. Indeed, *Molto-Curante*, whom he accidentally meets at the Temple of Reason, is of that opinion. From him, *Candide* learns that, of all the friends which he acquired at Venice, when he went there forty years ago in search of the fair *Cunegonde*, the Senator *Poco-Curante* alone survives. He inquires after his library, and is informed of the following particulars respecting it:—The Council of ten, learning that the worthy Senator had among his collection the *Squittinio della Liberta Veneta**, confiscated all his books which had any relation to History; and hearing that *Montesquieu* had made him a present of his *Esprit des Lois*, they seized all those which treated of Politics:—that the French, when they came to deliver Venice from the tyranny of the House of Austria, conceiving that all the books on the Law of Nations and those on Theology militated against the code of the rights of man, and the religion of the republic, cleared his shelves of them, and replaced them with twelve thousand volumes on the subject of the Revolution:—that *Poco-Curante* had scarcely arranged this choice collection, when the Hussars of the Emperor served it as the Caliph Omar did the Alexandrian Library;—and that his assortment of Dramatic Authors, the noble owner thought it prudent to consign to the flames himself, lest he should be suspected of being an enemy to equality, because many of the characters which figured in them were Italian Marquisses and German Barons. Finally, *Candide* learnt that a few Epic Poems, and a few Romances and Travels, of no estimation, alone remained of his friend's former superb collection.

Molto-Curante now makes the following lamentation over the state of the press:

'In Monarchies, you can publish nothing which the Censors, or Ukases, or warrants from the Chancery, do not sanction. In Republics, you may print any thing, provided it does not contribute to the public welfare. You may outrage the Almighty, you may brave decency, but beware of touching on the policy of the moment. In the same column of a journal, you will see announced the decrees of the sovereign and the dictionary of atheists. A simple act of the police extinguishes, at their birth, publications such as the *Dei Delitti e delle Pene*, and the *Esprit des Lois*.'

Candide attends the Directorial Levee. General *Moulins* is the Monarch of the hour, and the visitor requests the *privilege* of publishing the sequel of his adventures. *Moulins* laughs, and

* An historical satire written by a Spanish ambassador.

assures him that it is allowed in France to publish every thing, if it tends not to a conspiracy against the government; and that Despots only grant *privileges*. Delighted with this intelligence, *Candide* hastens with his manuscript to *Didot* (the famous printer), and desires him to print it with all due diligence: but the typographer, having perused it, politely begs leave to decline the undertaking, as being too hazardous. It is in vain that *Candide* reads to him articles from the three constitutions which the French people successively swore to observe, decreeing the liberty of the press. *Didot*, listening impatiently to these mock enactments, tells *Candide* that the consequence of publication would be, that both printer and author would either be shut up in the Temple, or made to take a trip to Guiana. *Candide* will not be dissuaded; while *Didot*, wearied by his intreaties, consents to allow him his press, provided that three principal members of the government, after having perused the work, will guarantee the printer, and provided that the existing *regîme* lasts till the work is published. The hero accedes to the proposal, and submits his production to a constitutional Bishop, a General, and a Civil Magistrate: the first is offended with the narrative of the adventures of *Cunegonde*; the General disapproves of it because it compliments the Pope, and acknowleges a God; while the Magistrate refuses to sanction it, because it reprobates the authors of the revolutionary horrors. *Candide* is now informed of a speedy change in the government, and advised to delay his publication till that event takes place; which counsel he adopts.

The 18 Brumaire happens; and now, thought *Candide*, the time is arrived in which my wishes will be crowned. He addresses a memorial to the modern Timoleon, which begins humorously enough: it runs thus: "*Candide*, born in Westphalia, in the chateau of the Baron de Tonderten Tronck, voluntarily sojourning in France,—where, thanks to liberty, there is neither Baron nor chateau,—places under the safeguard of the repairer of all wrongs and the avenger of all injuries, the manuscript of his travels; which all desire to read, but which nobody is willing to print."—The memorial, in which the claim to a free press is preferred, thus concludes; "All you who are condemned by your birth, or who have condemned yourselves by your ambition, to reign over others, recollect that there exists a superior power, (meaning the art of printing,) born three centuries and a half ago, which watches over you: if you would render legitimate your usurpations, capitulate with it; if you are pure, unite your two sovereignties together."

The august person, here addressed, has shewn by the complaints which he has made, and by the precautions which he has

has adopted, that he is of the same opinion with *Candide*; and that he is convinced that a free press is a rival power, dangerous to absolute despotism.

One week after the modern Timoleon had wrested the reins of government from the hands of the Pentarchs, a book intitled, *the Peace of Europe, and its Basis*, is announced; the author of which, applying the principles of morals to his subject, investigating the grounds which can alone render the peace permanent, and guided by the precedent to be furnished by the treaty of Westphalia, demonstrates that all must be reduced to the *status quo ante bellum*; that this is the only stable basis; and that any peace, differently bottomed, will be a mere truce. Just as the work was ready for sale, the officers of the police made their way by force into the bookseller's warehouse, seized the whole edition, and deposited it in the Temple; very humanely permitting the author and printer to remain at large. The surprize and mortification which this event caused in the bosom of *Candide* are more easily imagined than described; and he regrets more than ever the death of Dr. *Pangloss*, whose talents alone were capable of reconciling this phænomenon with the tenet of Optimism.

The news of the truce with Austria now reaches Paris; and *Candide* and the simple Parisians look forwards to the speedy pacification of Europe: but *Molto-Curante* will not suffer the Optimist to indulge this illusion.

"What," says *Candide*, "is the ground of your distrust?"—"We ought," replies his friend, "to have made use of the intervention of England, in order to form a permanent peace with Austria; no general peace deserves that name, in which the parties contracting do not find their several interests consulted. The present is a capitulation on the breach, and it will cease to be observed the moment the siege is raised; there is no peace till all lost possessions are restored to each belligerent; the trophies of victory must be sacrificed; and all recollection of defeat and triumph must be obliterated, before lasting tranquillity can be effected."—"The kind of peace of which you talk (said *Candide*) would have been exactly to the taste of my preceptor Dr. *Pangloss*; it bears a singular resemblance to the peace of Westphalia."—"You cite (replied *Molto-Curante*) the most wonderful monument of modern diplomacy. I consider the treaty of Westphalia as the Egyptian pyramid of Hermes, in which are inclosed all the elements of human knowlege, as well as those of human happiness: deceivers croud around it, thrones crumble before it, and notions become obsolete, but, in the midst of the general chaos, principles remain, for they are incorporated with a colossal mass which defies eternity. I repeat that there is no peace except justice be the principle of it; unless the parties have a common interest in it; and unless equal forces, real or apparent, guarantee it. What an odd cast in the great family of human beings do these Parisians form! for

eight years, they have been told that peace was a crime, and, to avoid its guilt, they have bravely cut throats, and had their own cut in their turn. To day, peace is the first of all blessings: but they must conquer it with the sword, and they cheerfully shed their blood to secure it."

A second friend of *Candide* observes, among other reflections:

'It is possible that this shadow of a continental peace may lead to a maritime truce; and that the fear of a coalition which would shut the ports of Europe against Great Britain, with the apprehension of seeing a new Agathocles descend on its territories, may bend the pride of this second Carthage, and induce her to request from another Rome *a peace of circumstances*. This, however, is no true peace: to surrender rights is not to stipulate for interests; and the present tranquillity is only the sleep of Eteocles and Polynices on the field of battle, from which they awake to butcher each other. Nations and kings have recollections:—the latter will remember that ten years ago they reigned, and they feel that they are now the crowned slaves of a republic:—the people, who have suffered from these political derangements, will recollect that; prior to the French revolution, they paid only half the taxes now levied on them, that they were ten times more free, and that they were strangers to those three dreadful scourges, *requisitions*, *military conscriptions*, and *levees en masse*. These recollections of departed felicity will madden the imagination; a war of extermination will arise between the partisans of the new order, and those of the one which has been subverted; and a general insurrection will form itself against the system which converts the world into a vast exchequer.'

The orator then predicts the discomfiture of the subverters of social order, and the restoration of things to their antient state: when, he says, governments will identify their interests with the governed, and a golden age of the world will take place.

Another of *Candide*'s acquaintances makes these remarks:

'The people have one infallible mode of ascertaining whether they are free, viz. by examining whether politics are kept in leading strings by the government: whether men of letters are allowed, without any risk, to animadvert on the errors and crimes of administration? Where this is permitted, the most absolute monarchy is a republic.—Or do the representatives of the people and the magistrates trace the circle of Popilius around human thoughts? We may then confidently affirm that such a republic is the most absolute of monarchies.—In what consists the mighty offence of decently stating objections to an order of things which public opinion condemns? Do free governments pretend, at the very instant of their birth, to have attained absolute perfection? Is infallibility as well the apanage of republican thrones as it is that of the Tiara? Is there in politics a vicegerent of God, answering to him whom priests have created in religion?"

Candide and several of his friends are next present at Luneville, at the opening of the congress which was designed to effect the pacification

pacification of Europe. We have here an account of another congress formed at the same time in that town, whose meeting and proceedings remained very generally secret, till the appearance of the present volume. It was a congress of the dethroned potentates, which assembled in a house without doors or windows, and held its sittings at night; the Grand Master of the Order of Malta presided in it; the Duke of Modena and the Grand Duke of Tuscany officiated as secretaries; and all the despoiled chiefs, from the illustrious Head of the Bourbons down to a Syndic of Geneva, attended it.—The claims of the dethroned rulers having been settled, it was discussed how they were to be preferred to the powers having possession: the latter, it was concluded, would not even admit the right of the former to assemble and deliberate, much less would they communicate with them. In these circumstances, it was resolved by the potentates who had lost every thing, to communicate with those who were in power by the intervention of public opinion, which was equally the sovereign of the Princes in and of the Princes out of possession. It was then suggested that the resolves of the Assembly of the house having no doors, (like the famous decree of the year II, which required the descendants of the Turennes and Bayards to cut the throat of every Englishman and Hanoverian, in cold blood, on the field of battle,) should be published in all languages. This proposal gives rise to an altercation concerning the liberty of the press, between Cardinal *Maury* and a Syndic of Geneva. His Magnificence observes that, as a *cause*, the liberty of the press protects mankind, and that it is only as an *effect* that it is destructive. "It is evident, (continued he,) that, feeble and disarmed as we are, we cannot contend on equal ground with the enemies who have despoiled us, except by the means of public opinion; this will in the end refute the sophistries of our oppressors, will set the force which attacks on a level with that which defends, and will give a legal existence to our manifestoe."—The President then addressed the Assembly thus:

"I read little, and write less: but I am altogether of the opinion of his Magnificence, in opposition to that of his Eminence: it has not been proved that the liberty of the press is useful to power, but it has been shewn that it is the necessary resource of the weak. Let us, then, commit to the press all that will advance and hasten the triumph of our cause: let us rouse Europe, as well by our logic as by our eloquence; and if, at the present moment, we cannot obtain justice against the bayonet, let us hold up in broad day-light the crimes of our oppressors, that they may not be eternal."

Candide here observes to *Molto-Curante*, that the monarchs solicit the liberty of free discussion solely to recover their crowns and their power: but, said he, as soon as they re-enter

their palaces, they will shew human reason the door, and oblige it to seek inferior company.—When the suffrages of the company were collected, it was remarked with astonishment, that, with the exception of two, they were in favour of the liberty of the press.

It was the sentiment of this august Assembly, that the dismemberment of Poland had led, much more than the French Revolution, to the general pillage and subversions which have distinguished late years. "The Divine vengeance (said a despoiled Prince of the left bank of the Rhine) has pursued the kingdoms which, by the treaty of Oliva, were the guarantees of the integrity of the Polish territories. The fine kingdom of the Jagellons and the Sobieskis exists no more. This abandonment of their solemn engagements by kings has been the greatest scourge which the modern world has known: it has proved that men, in whose estimation force is every thing and justice nothing, may, with impunity, play with the property of sovereigns, the oaths of subjects, and the faith of treaties; and it prepared that dreadful French Revolution, of the ravages of which we are the victims."

It being decided to call in the aid of the press, they farther determine to set on foot confederacies, and to prepare the public mind to demand a treaty similar to that of Westphalia. The President then dismisses the meeting; stating that, having resolved to restore the reign of principles in opposition to that of force, and that of justice in opposition to that of the sword, their labours were at an end.—The session being thus finished, the Ex-Doge of Venice presents to the Monarchs and Princes the illustrious *Candide*. Several of them had never read their own decrees, but all had read *Candide;* and the hero of ingenuity was therefore most graciously received by them, and overwhelmed with civilities. An Archbishop promised him a stall in his cathedral, which had been burnt down, and which then lay in ruins; the Grand Duke allotted to him a statue belonging to the Florence gallery, now a prisoner in the Louvre; and a Sovereign offered him the insignia of an order, which he himself was not allowed to wear. *Candide* modestly declined these honours, and only begged to be allowed the liberty of publishing the sequel of his adventures: which they all agreed to permit,—when they should be re-instated in their former situations; when the press should become free; and when universal reason should have induced Europe to adopt a second peace of Westphalia.

Thus ends this second series of the adventures of *Candide;* and we imagine that the public will not feel a confident hope of soon perusing those other memoirs which are here promised, on such terms.

Jo. Art.

ART. VII. *Les Voyageurs en Suisse*, &c.; *i. e.* The Travellers in Switzerland. By E. F. LANTIER, Author of the Travels of Antenor *. 3 vols. 8vo. Paris. 1803. Imported by De Boffe, London. Price 1l. 1s. sewed.

THE adventures of a couple whom love and virtue have united constitute the main subject of these volumes. Mons. *Bertaut* was a principal merchant of Lyons, who lived till he was upwards of sixty years old, without reproach, and enjoying the consideration which is the reward of proper conduct and wealth. Madame *Bertaut* possessed of all the qualities which render a matron respectable: she was a prudent and affectionate wife, a discreet and tender mother. An only daughter was the fruit of their marriage; and the charms of her person, the qualities of her mind, her manners, her habits, and her dispositions, were such as rendered her the boast of her sex. *Adolphus Delmont*, born in the vicinity of the same city, and frequently resident in it, a cadet of a noble family, and enjoying a moderate but sufficient fortune, was distinguished by every grace, accomplishment, and attainment, which would be desired in a suitor of *Blanche Bertaut*. Frequenting the same circles, a congenial turn of mind often led these young persons to converse together; and esteem very rapidly transformed itself into a more tender passion. *Blanche*'s mother approves of the attachment, engages in its favour the suffrage of her husband, and the period of *Adolphus*'s majority was fixed as that which should crown the felicity of the youthful pair. Far different, however, are the decrees of fate. The cold hand of death snatches away the virtuous Madame *Bertaut*, the prop of her husband's good conduct and reputation; and it soon appears how much he had been indebted to his lost partner, for the respect which had been paid to his character. Her death scarcely affects him. A fair stranger, recently settled at Lyons, and previously known to no one there,—but whom, it was afterward discovered, her low and infamous adventures had driven from the place of her former residence,—insinuates herself into the good graces of the widower, and induces him to marry her. The unnatural father, instigated by his hopeful spouse, now becomes the persecutor of his only child; breaks off the match between her and *Delmont*; and endeavours, by violence, to force *Blanche* to give her hand to an unknown adventurer, the brother of her mother-in-law. Her resistance, which nothing could shake, leads to every species of ill-usage; and to practices, on the part of her detestable step-mother, which threaten her life and endanger her honour. Her Aunt, now her sole re-

* For an account of this work, see Rev. Vol. xxx. N. S. p. 284.

maining support, and her only adviser, recommends flight under the protection of her honourable and impassioned lover, as the only resource. She adopts this counsel without hesitation; and more welcome tidings could not possibly meet the ears of *Delmont*, whom the late strange reverse had plunged into the abyss of misery. He embraces the plan with alacrity; a faithful domestic contrives and covers the escape; and the lovers arrive at Geneva, whence they pass into Switzerland.

When the hard-hearted father was apprized of the step which his daughter had taken, his rage rose to the highest pitch, he pronounced his malediction on her, disinherited her, and bequeathed all his property to the viper which he cherished in his bosom. In the mean time, the days of the young pair passed in uninterrupted happiness, in the enchanting vales of Switzerland; contemplating the wonders of nature, witnessing the wholesome toils of honest industry, refreshed by intercourse with choice society, and enjoying the blessings of an elegant competence. Another stroke of fortune, however, assails them. *Adolphus* had listened to the persuasions of his elder brother, and had intrusted to him almost the whole of his fortune, in order to enable him the better to carry on some speculations, from which he had hoped that streams of wealth would flow: but the reverse happened; and, at the end of a few years, he found that he had not only sunken the whole of his own fortune, but that he had also dissipated that of *Adolphus*.

The philosophy of this virtuous couple still bids defiance to adversity. *Adolphus* comforts his brother, and will not consent that a farthing of his demand should be saved to him at the expence of the creditors; while *Blanche* tenderly condoles with her sister-in-law on her change of circumstances, and on the pain which must attend it in a scene like Paris; assuring her that such an event can only in a very slight manner affect her and *Adolphus*, since they have never been accustomed to show and expence. They give up their favourite plans, quit their elegant residence and the charming society of Lausanne, and retire to Yverdun, where they adapt their circumstances to the pittance which remains of their property.

All attempts to appease the implacable *Bertaut* are without success: but he is at length overtaken by sickness, and begins to think of the account which he will be soon required to give to the Searcher of hearts. He, therefore, consults his confessor, a pious and virtuous man, who fearlessly points out to him the line of his duty: but his unbending temper, and the influence of the domestic syren, render him inflexible. A faithful domestic, however, who is never inactive when the interests of her former young mistress are to be served, discovers a transaction

action which, being disclosed to the dying dotard, opens his eyes to all the infamy and impostures of his wicked consort, and induces him to be reconciled to his children.

Such are the outlines of the story which this work relates. Critics will, perhaps, allege that some of the personages are out of nature, because they too nearly approach perfection: but we are disposed to be lenient in such a case, since the error is on the right side. More sentiment occurs in these volumes than in the generality of French novels: the characters are well imagined, and properly support the parts which they have to act; while virtue bears its sufferings with dignity and resignation, and finally receives ample rewards. We meet with only one incident which shades the moral of this tale. How happens it that *Blanche*, in all other respects the pattern of her sex, is the confidential friend of Lady Ellis, who has consented to her husband's proposal that neither of them should be tied down by the bonds of matrimony? From the tenor of the rest of the work, we are inclined to think that this is an oversight, though certainly a strange and an inexcusable one. Was Lady Ellis's libertinism concealed from the *Delmonts*; or did it not commence till after the British pair had left Switzerland? The latter supposition furnishes the most satisfactory apology; and M. LANTIER is not very particular in his chronology.—We must also remark that the best cause will scarcely justify *Julia*, the domestic in the interest of *Blanche*, in the arts which she practises to gain the confidence of the second Mad. *Bertaut*, to learn her secrets and plans, in order to betray and defeat them. The Author may tell us that there was no other way by which she could expose the perfidy and disappoint the malice of her mistress: but they form such a system of dissimulation and such a series of falsehoods as no casuist will justify, except he be of the school of Loyola.

The tale of *Adolphus* and *Blanche* occupies but the smaller part of this publication; and a variety of collateral topics are interwoven with it, such as descriptions of the principal scenes in Switzerland, accounts of its inhabitants, their mode of life, their habits and manners, sketches of several literary characters and anecdotes respecting them, witticisms on their *chef-d'œuvres*, interesting incidental stories, and a few grave moral discussions, as well as physical disquisitions; the whole forming an olio which will be very agreeable to the taste of desultory readers. We should be ungrateful, if we did not acknowlege that we have relished the repast: but, though our palate has been beguiled, our judgment does not approve this sort of cookery; which is better adapted to gratify the appetite, than to strengthen the system; and to give pleasure to our organs, rather than to sup-

port general health. The work has another defect,—copied, we allow, from a great model, viz. it confounds truth and invention, history and fable, and no line of demarcation ascertains their several boundaries. This is a course equally to be condemned, whether we consider the instruction or the pleasure of the reader. We hope not to see it often attempted.

Among M. LANTIER's literary favourites, *Voltaire* stands prominent; and he loses no occasion of quoting, defending, and panegyrizing his hero. Mad. *Delmont*, when retiring to Yverdun, parts with a pearl necklace in order to purchase his works: but it is true that she blames his literary irritability and dogmatism, regrets his irreligion, and laments that certain pieces ever flowed from his pen.—*Rousseau*, on the contrary, is *not* a favourite with the Author, and he is treated with severity. His animadversions on the writings and actions of this singular character are introduced by a finely wrought tale, which describes a young German officer as exchanging fashionable life for that of a Swiss peasant. The contrast is well drawn between him and the philosopher, and places in a strong light the inconsistencies and absurdities of the latter.

The Aunt of *Blanche* gives her the following instructions to direct her line of study:—'Read for the purpose of informing your mind, not to load your memory. Sometimes, those who read little know much. Plutarch says, "I prefer the bee who extracts honey from the flowers, to the damsel who makes bouquets of them." Have an object in your reading; if history be the subject, attend to the connection of events, and to chronological order. Converse with others respecting what you read, and discuss with them the beauties and defects of your author. Do not leap from one book to another, for inconstancy in reading is like inconstancy in friendship; the one leaves us without friends, the other without instruction.' She recommends, as works of the amusing kind, the Fables of *La Fontaine*, the Letters of Mad. *Sevigné*, *Voltaire*'s Fugitive Pieces, *Montaigne*, and *Ariosto*. An English governess would, with reason, have refrained from recommending to her female pupil the latter author, however unrivalled his excellencies.

The conversations, here ascribed to various celebrated personages, have puzzled us not a little. If they have any relation to actual facts, it should have been stated how far that was the case; if they are wholly inventions, we deem them highly censurable as well as ill-judged imitations of a feature which is not an excellence in the masterly work of *Barthélémi*.

A curious circumstance is stated with respect to *Diderot*, but whether it be a real event or a fiction, we have no means of divining; viz. that the philosopher, being present at the *Comédie Française*,

Française, at the representation of the tragedy of Mahomet, was seen to stop his ears with his fingers, and yet to be greatly moved by all the affecting scenes of the play, and even to shed tears. When asked to explain this conduct, he said:—"If you wish to judge correctly of the articulation of actors, you should listen to them without looking at them; if you are desirous of determining whether their gestures and actions are proper, you should fix your eyes on them without hearing what they say. I know all the best pieces by heart, and therefore I am susceptible of being moved by the pathetic parts, when the gestures and motions correspond with them. Few actors can pass this ordeal; I have tried many experiments of this sort; and, were I to make my remarks public, some of the principal of them would feel humbled. The case of *Le Sage*, the celebrated author of Gil Blas, sanctions my conduct;—when so deaf that he could not hear any conversation, he went to see his pieces acted, and did not miss a word. He said that he never was better able to form a judgment of his Comedies, and of the merit of the performers, than since he had lost his hearing; and my own experience convinces me that he was right."—This anecdote may furnish hints worthy of attention to our theatrical connoisseurs.

The Author's descriptions of the several Cantons of Switzerland possess great merit; and that which he gives of Appenzell is highly interesting. The soil, he says, is unfit for the vine, for corn, for fruit of all kinds, and even potatoes will not grow there; yet such are the effects of industry and civil liberty, that the population of this Canton averages seventeen hundred for every square league; exceeding that of the rich plains of Milan, the fine regions of France, or the wealthy territories of the United Provinces. The necessaries of life are not only every where to be obtained, but a sort of luxury prevails in these sequestered retreats.—'It is in these rural Cantons, that our politicians and legislators ought to study the art of rendering men happy. It is here that one pities the folly of those sons of ambition, who only aspire to enlarge the boundaries of empire. Madmen! know that the more wide your empire, the worse is it governed, the less is there of protection, the weaker is the sentiment of love of your country, the more unequal are the fortunes of men, the more corrupt are manners, the more frequent are tumults and commotions, the more provocations are there to cupidity and avarice, the more is idleness in repute, and vice kept in countenance.'

Much entertainment and some instruction are to be derived from this work. If the style of it had been less careless, if the

Author had been more sparing of his quotations, and if his allusions had been less forced, it would most probably have attracted considerable notice. Jo.

ART. VIII. *Tableau de l'Egypte*, &c.; *i. e.* A Picture of Egypt during its Occupation by the French Army; with the relative Position, and Distance, of the principal Places, a Sketch of the Political Economy, and some Details respecting its Antiquities; together with an exact Account of the Proceedings against Soleyman, the Assassin of General *Kleber*. By A. G..... D, Member of the Commission of Arts and Sciences at Cairo. 8vo. 2 Vols. Paris. 1802. Imported by De Boffe. Price 14s.

How often is the dish of the French Egyptian Expedition to be re-cooked and served up to the public! It seems to be a favourite viand on the other side of the channel; for, though it has already been hashed and fricasseed in various shapes, it continues to make its appearance, and to maintain a fashionable pre-eminence. On us it begins to operate like a thrice-told tale, when we grow languid and yawning at the repetition of repetitions.—The author of this additional picture of Egypt does not profess to give any thing new; he modestly cautions us against expecting to find in it any matter to satisfy an enlightened curiosity; and he avows that his only object was to inform the general reader concerning the position of the French army, and to give a few of the most striking particulars of Egypt and its inhabitants. He lays some claim, indeed, to novelty of method, in endeavouring to make the reader present at the scenes which he describes: but we must demur to this claim, since we observe no peculiarity in this respect; *modò me Thebis, modò ponit Athenis*, is the general character of all good writers of voyages and travels. The plain fact seems to be that M. G—D kept memorandums during his residence in Egypt with the French troops; that he wished, on his return to his own country, to tell his own story; and that, with the addition of official papers and other quotations, he has contrived to swell it to a satisfactory magnitude.

Of two introductory letters, the first is dated from on board *La Sensible* Frigate in Toulon roads, and gives an account of the author's journey from Paris to the place of embarkation, of his unpleasant voyage down the Rhône, of his distress at Toulon on not being able to obtain any pay, and of his being reduced to the alternative either of going aboard the frigate or of going to gaol; the second, written from Malta, details the effects of sea-sickness on the crew, and the shameful and unfeeling plunder of the Maltese by the French soldiery.

By

By such prefatory matter, we are prepared for the invasion of Egypt under the command of General *Bonaparte*. To an account of the landing of the troops, is subjoined a description of Alexandria, eked out with a quotation from *Volney* and the paper on Pompey's pillar which was given in the *Mémoires sur l'Egypte*. The destruction of the French fleet, by the squadron under Lord Nelson, excites suitable lamentations; and the details of this memorable action are said to be given from the report of an eye-witness:—after which, the author recounts his own hair-breadth escapes in his progress up the Nile towards Cairo, and his observations on the buildings and customs of the inhabitants of that city. In order to mark the difference of manners prevailing between the French and the Egyptians, he says that there is nothing in the conduct of the former by which the latter were at first more surprized and shocked, than by the sight of the women walking in the streets with their husbands, having their faces uncovered. 'A woman who, before our arrival, should have ventured on such conduct would infallibly have been stoned; however, they became insensibly habituated to this custom; and it has been reported to me, though I do not vouch for the authenticity of the relation, that some Egyptian ladies, whether from curiosity or from some other motive, returned ceremonious visits with uncovered heads.'

The character of the Arabs is shortly sketched, and the difficulty of punishing them is explained:

'They live on very little; and if pursued they plunge themselves into the desart, that ocean of sand, where scarcely a small bird can procure daily subsistence, and where it is impossible for us to follow them; for if, as they say, the food of one inhabitant of an Egyptian village would support five Arabs, that of a Frenchman would support ten. They make but little bread, and that is of the worst quality. The meal, which is coarsely ground in a hand mill, is mixed with water, and baked under the cinders. They eat dates, and drink water, or camel's milk. They never eat meat, except on extraordinary occasions. When they receive any person of distinction, they roast a whole sheep, and serve it up entire on the table. This is their most splendid repast.

'Their horses are accustomed to the same abstinence. They drink but once in the course of a day, and know not the taste of hay. Their usual food consists of about 5 or 6 lbs. of barley per day; so that an Arabian horseman, with 60 lbs. of barley, the same quantity of water, some dates, and a little meal, can traverse the desart for the space of ten days; taking only into the account some wells in the desart, the position of which is well known to the Arabs.'

The manners of the Egyptians at their meals are not less disgusting to an European than those of the wild Arabs:

'They

'They have no chairs, but sit on the ground cross-legged like taylors. The table is on the same level. Forks and spoons are never employed, and very rarely a knife. They use their fingers, and eat out of the same plate; if there be any sauce, each sops his bread in it *; and the master of the house will present to his guest, by way of compliment, the remainder of the piece which he himself has partly devoured. They all drink out of the same vessel, passing it round from one to the other.'

Bonaparte's proclamation, after the insurrection at Cairo, is said to have produced the greatest effect, and to have paved the way for his being regarded as a Prophet. Does the author mean to insinuate that the Egyptians were about to transfer their affections from Mahomet to the Corsican Saint?

In the account of *Bonaparte*'s journey to Suez, it is related that the General passed the Red Sea on horseback, as happily as Moses: but that, in returning, the tide was so high that he had nearly experienced the fate of Pharaoh and hi host. This anecdote is enriched by the important information that, though *Bonaparte* travelled on horseback, his carriage drawn by six horses followed him across the desart.

In a few lines, the narrative of the expedition of *Desaix* to Upper Egypt is dispatched; and, instead of any of its interesting details, we are presented only with the following compliment, scarcely worth insertion. The inhabitants of Fayoum, one of the most beautiful provinces of Egypt, on having witnessed the valour and constancy of the troops, said one day to General *Desaix*; "*Sultan! you ought not to give bread to your soldiers; they ought to be fed with sugar.*"

On the picture of Egyptian customs and manners, including many indelicate and disgusting descriptions, as well as various particulars (often repeated) of the different people and religions occurring in that country, we shall not enlarge. We also omit the mention of the preparations for the Syrian expedition, the account of the storming of Jaffa, and the character of Dgezza Pacha, though they form a kind of introduction to the account of *Bonaparte*'s discomfiture at Acre; which, *à la Française*, is glossed over in the following manner:

'We have just received the news that *Bonaparte* has raised the siege of St. Jean d'Acre, after having made great devastation in that city; and that the army, in its return, so burned and destroyed every thing, as to make it impossible for the enemy to attack us by land, at least for a long time to come. The Pacha of Acre has received a lesson on this occasion which he will no doubt remember; and if it has not been so complete as one might expect, we must attri-

* In satisfying other wants of nature, they are not more delicate; see p. 140.

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bute it to a misunderstanding which prevailed in the army. It is indeed said that General *Kleber* shewed little disposition to second the operations of the Commander in Chief.'

What a lame and dishonourable statement! Rather than do justice to the skill and intrepidity of the English, a misunderstanding is imagined to have subsisted between different branches of the French army; and the blame of miscarriage is thrown on poor General *Kleber!* It is confessed that the French lost many men in this expedition: but the idea of defeat is not admitted; and, to keep up the deception, on the return of the remainder of the army to Cairo, it was marched through the Gate of Victory, and the helmet of each soldier was decorated with a branch of the palm-tree. Pretty conceits to give a false colouring to facts!—By the subsequent victory over the Turks at Aboukir, the French are here reported to have taken glorious revenge for the naval victory obtained over them by the English, in the preceding year, in the bay of the same name.

As there is no kind of arrangement in this work, the reader will not be surprized to learn that the orders and proclamations of *Bonaparte*, on his sudden departure from Egypt, are immediately preceded by an anecdote of a boy swallowing scorpions; and that the minutes of the army are followed by accounts of insects and reptiles. Some reflections, however, are introduced on this unexpected conduct of *Bonaparte*, which is stated to have thrown his friends into the greatest consternation, and to have been reprobated with a degree of virulence by his successor. (P. 195.) *Kleber*, who is in general a favourite with the author, highly disapproved, it is said, of this expedition to Egypt, which he attributed to *Bonaparte*'s ambition; and the sufferings of the French in a foreign climate, where every man felt himself in a state of exile, increased his party against the Commander in Chief. Aware of the objection which will occur to every reader, the writer adds; 'You may be surprized, then, that *Bonaparte* should have conferred the chief command on his enemy, when he might have given it to *Desaix*, who was an equally good General, and not less in possession of the confidence of the soldiers.' The following is the reply: 'We must believe that *Bonaparte*, who never acts without a motive, was not willing to displease a considerable party of the army, and that he confided in the honour and loyalty of his successor.' This is one of those ingenious explanations by which nothing is explained. Unfortunately, the proclamation of *Kleber*, immediately on his being invested with the chief command, is so far from marking in the most distant way any enmity towards the flying General, that the first sentence offers the strongest apology for this departure.

The

The circumstances which led to the Convention of El Arish make a part of this narrative; as well as the very bloody and destructive consequences which resulted from the refusal of our Government to ratify it, as communicated in Lord Keith's memorable letter. After having detailed all the horrors which accompanied the siege of Cairo, and its re-occupation by the French, the author adds: 'Thus terminated this bloody siege, which cost us more lives than the battles of Mattareh and Heliopolis, and the taking of all the rest of Egypt. More than half of the Turkish army is stated to have perished, and a considerable number of the inhabitants.' Nearly the whole of Boulac, which is considered as the suburbs of Cairo, appears to have been destroyed, as well as several entire quarters of the city. Scarcely could a step be taken without treading on ruins, and being assailed by the stench from the dead bodies; and the few Christians who survived, on re-entering Cairo, could not find their habitations. Such are the horrible effects of war!

With the *procès-verbal* of the examination of the body of General *Kleber* after his assassination, the proclamation of *Menou* on the occasion, the horrid sentence and execution of the assassin, and the subsequent measures of *Menou*, the first volume concludes.

In the first part of the second volume, the landing of our army in Egypt is recounted, and its success is evident from the capitulation, which is given at length: but the progress of our victories is not particularly marked; nor are we presented with any thing resembling a history of the campaign. The author blames the conduct of *Menou*, and observes that the misunderstanding which prevailed among the Generals excited a prophetic fear that it would prove fatal to their arms.

The remainder of the volume treats on the Political Economy and Antiquities of Egypt, and is formed chiefly of extracts from recent publications. On the whole, the work adds little to our knowlege of that country, and seems to have been compiled in order to take advantage of the avidity of the French for Egyptian details.

Moy.

ART. IX. *Considérations Physiques et Morales*, &c.; *i. e.* Physical and Moral Considerations respecting the Nature of Man, his Faculties, &c. &c. By J. A. PERREAU, Member of the Tribunate, and Professor of the Laws of Nature and Nations. 2 Vols. 12mo. Paris. Imported by De Boffe. Price 10s. sewed.

IF our deep thinkers should not honour these volumes with their warmest approbation, they will at least bestow on their author the praise which is due to the modesty of execution; since,

since, instead of availing himself of his very comprehensive title, and spreading his lucubrations over several quartos, he has comprized the following sections within the compass of 528 small pages:—1. Theories concerning the vital principle. 2. Human voice and speech. 3. Nutrition. 4. Sleep. 5. Dreaming. 6. Insanity. 7. The conduct of the mind in cases of unforeseen danger, in certain stages of disease, and at the approach of dissolution. 8. The understanding. 9. A general view of sensations and habits. 10. The senses. 11. Sight. 12. Hearing. 13. Smell. 14. Taste. 15. Touch. 16. Pleasure and pain. 17. Certain phænomena of sensibility. 18. Memory. 19. Imagination. 20. Wit. 21. Genius. 22. Moral sense (*goût moral*). 23. Certain very general prejudices. 24. Peculiar customs and institutions of nations. 25. The moral sense considered as a principle of knowlege and direction.

These are, certainly, no trifling objects of inquiry: but we have repeatedly canvassed them in the prosecution of our critical labours; and Professor PERREAU's pretensions to the claim of conducting important investigations are not of that transcendant character, which might justify either a detailed analysis or much latitude of quotation. We have perused his work without being rewarded by novelty of doctrine, acuteness of research, or uncommon felicity of illustration. He rather glances at a subject than views it in all its bearings; and, in the consideration of questions of difficult solution, he more generally exposes error than establishes truth. His style, however, always easy and perspicuous, is sometimes elegant; and the tenor of his writings would lead us to infer, that he is endowed with more plain sense than usually falls to the share of his theorizing countrymen, that he is a steady advocate for the dignity of man, and that he is the sincere friend of public and private virtue.

To these notices of the contents and general merits of the publication, we shall add only a few detached remarks in the order in which they have occurred.

The review of opinions concerning the principle of vitality would have gratified us more, had it been less superficial. From the very condensed form in which the theories are here stated, we cannot easily appreciate the ideas of their respective authors. Neither do we perceive why the Professor should consider the region of the stomach as the exclusive seat of lively sensations: since facts similar to those alleged in support of this hypothesis might be mentioned with regard to the brain, the spinal marrow, and other parts of the animal economy. In most cases, we are not conscious of any marked affection of the stomach, produced by sudden and violent noise. Nor is the

influence of imagination limited to a single viscus or organ: for, if nausea be sometimes excited by the mere representation of a disgusting object, the circulation of the blood may be retarded or accelerated according to the tenor of a romantic tale; and if a delicate lady has felt the approaches of sea-sickness on viewing painted waves, so also the tear has flowed for sufferings which never existed.

The author's remarks on the neglected state of elocution are judicious: but they are such as must have naturally occurred to any person who has reflected on the defects of our modern systems of education; and they are of too general a complexion to be of much real benefit.

The practice of with-holding from children their favourite dishes, and obliging them to eat of those to which they betray an antipathy, is thus pointedly reprobated:

'Besides the learned reasons alleged for this singular conduct, on the score of health, it is maintained that children should accustom themselves to every species of food, because, in the course of their lives, they may be compelled to subsist on that which they dislike. Such amazing foresight is more ridiculous than I can well express. Grant, however, that it were agreeable to right reason, is it not unwise to torment the poor child long before the supposed circumstances can take place? But it is the height of absurdity not to perceive, that, should extreme want urge him to devour the hated aliment, necessity will easily effect that which obstinacy, without it, never can accomplish. I have even seen this foolish practice carried so far, and always on the same principle, as to force children to swallow *ragoûts* and made dishes, which, most assuredly, they will never encounter in the desert, nor during a famine.'

Concerning sleep and dreams, we have some trite and a few fanciful observations. With this sage author, we would follow nature, and never turn day into night, did not dull volumes sometimes "*overcome us like a summer's cloud*," and compel us to nod at noon. In the company of such a light metaphysician as M. PERREAU, we feel no disposition to sleep: but, if he really means that all good citizens should measure their slumbers by the donation of darkness, we trust that our northern latitude will plead our excuse if we do not strictly follow his prescription.

Of the closing scene of life, it is justly observed that the prospect is often more dreadful than the reality. Indulgent nature sometimes prolongs delirium to the last hour, and forbids the understanding to resume its powers, till it awakens in its eternal abode; sometimes, she amuses the dying with the hopes and feelings of convalescence; sometimes, she fortifies them with a composure of reason which astonishes the by-standers; and sometimes she animates their fading forms with the rays of approaching immortality.

Humanity

Humanity is much obliged to Professor P. for his anxiety in exalting it above the brute creation. We are, indeed, aware that a few who affect to hold paradoxical tenets, or who have allowed their reason to be obscured by the gloom of misanthropy, have advanced the opposite doctrine: but, if every absurdity were to be seriously refuted, when would there be an end of refutation?

The Professor has adopted (in our opinion, with too little reserve) the favourite notion of *St. Pierre*, that colours are intimations of the inherent qualities of objects. Such, too, is his proficiency in physiognomy, that he believes that the first glance at a villain's countenance will detect his depravity: but they who know the world, and who have studied character, will strongly demur to this sturdy assertion.

The result of some very pertinent observations on pleasure and pain is, to recommend the cultivation of the intellectual faculties and of moral feeling. We readily admit the partial and inefficient operation of public law on the ignorant multitude, who are seldom sensibly alive to the calls of duty, and who are more strongly incited to the commission of crimes from the prospect of gain, than deterred by the fear of punishment. It deserves, however, to be remarked that a wise and benevolent legislature may greatly promote the diffusion of that knowlege and political freedom, without which morality can never flourish on an extensive scale. Yet so essential to the well-being of a state is the regulation of individual conduct, that the best devised systems of polity, if not cheered by its influence, must fade and perish. If every member of the community would study and obey the dictates of justice and humanity, the worst of governments would bend to the public will, society would change its aspects, and happiness would reside on earth. It is, then, from the co-operation of individual and public exertion, directed to the best interests of mankind, that nations can rise to pre-eminence in worth and true prosperity; and this co-operation can be effected only by the promulgation and culture of truth and virtue.

The author would resolve the pleasurable sensations which we experience on revisiting the country, chiefly into reminiscence. 'The murmur of the stream, the rustling of the foliage, the freshness of the air, and the perfumes of the valley, affect us not merely with present impressions, but principally operate on our sensibility by recalling our first feelings of the kind, and the scenes most intimately connected with those sensations.' This may be true to a certain extent: but, at the same time, we must allow that pleasing scenes mostly derive their strongest influence from immediate impressions, and that we

are not always able to assign the period at which we became sensible, for the first time, of the sweets of a country life.

To those who are ambitious of imitating the natural and dignified style of the antients, whose works we peruse with fond relish after the characters and events which they record have passed away, we would beg leave to recommend the Professor's considerate strictures on wit: 'We cannot too closely copy from the discretion of the antients, if we would attain to their success and stability of name. This observation, which is too general to hurt the feelings of any individual, can at no time be submitted to the public with more propriety than at present, when wit so much abounds as to make us dread its abuse. It seems to be thought that it must appear in all our writings; and it is often more lavishly squandered on some trifling publication than on the entire poem of the Iliad. As such performances, however, resemble sparks which dazzle, without producing light or heat, like them they shine for a moment, and then vanish into total and eternal darkness.'

The connection of moral feeling with the imitative arts might claim some special notice, were not the principles, to which the author here alludes, avowedly recognized by the most eminent writers in this department of literature. In estimating the beauties and defects of some of our most celebrated epic poets, the Professor seems not to have sufficiently adverted to an important distinction between absolute and relative excellence. Our canons of general criticism are daily assuming more and more the character of philosophical abstraction, founded on sober reason, or on our principles of taste, as modified by the existing state of knowlege and improvement. To judge fairly of the merits of Homer or Shakspeare, we must place ourselves as much as possible in their respective situations. To come nearer home, we give the present writer ample credit for dwelling on various positions to which the learned of this country have been long familiar, but which may be regarded as new, or at least as questionable, on the other side of the water. Such an insinuation, he may perhaps place to the score of national prejudice: for he intimates, with an air of apparent triumph, that, in spite of our boasted progress in philosophy, we have not advanced beyond our neighbours; and he quotes the story of Lord *Mansfield* presiding at the trial of an old woman, who was indicted for walking on her head, &c. as a *very recent transaction*. As this is the only part of his work in which Professor P. departs from the dignified character of a virtuous cosmopolite, and as nothing is farther from our intention than to break a lance with an intelligent and well-meaning author, at the moment of parting with him, we shall only request that he would

amend

amend his chronology when he next talks of the repeal of the witch-act; and then we shall readily admit that, though we do not hold ourselves to be behind any nation whatever in respect of wisdom and rational freedom, we have not attained to the consummation of either.

Muir.

ART. X. *Géométrie de Position*, &c.; *i. e.* Geometry of Position. By L. N. M. CARNOT, of the National Institute of France, of the Academy of Sciences, Arts, and Belles Lettres, at Dijon, &c. 4to. pp. 530. and 15 Plates. Paris. 1803. Imported by De Boffe, London. Price 1l. 4s. sewed.

——— "*Omnia novit*
Græculus esuriens."

IF we strip this quotation of its contemptuous and sarcastic style, it may be applied to the author of the present work; who, after having wielded "*the energies of France*," and confounded Europe, sits down quietly to write mathematical treatises.

One of the great objects of this publication is to clear the theory of positive and negative quantities from false and ambiguous notions, and to establish it on a firm basis. The subject is old, but has lately occasioned much controversy. After a system is established, the principles are examined. Thus the step which is first in building is last in science; and, with a deviation from the plan of Palladio and Wren, Newton and Euler have raised beautiful and lasting superstructures, without having previously ascertained the firmness and solidity of the foundations.

The term *Geometry of Position* will recall to Mathematicians an idea of *Leibnitz*, the *Geometry of Situation*. That great man suggested that the diversity of the position of the corresponding parts of complex figures should enter into the expression of the conditions of a geometrical problem; in order that, in separating them, by a properly distinctive character, they might more easily be set apart in calculation. This diversity of positions is often expressed by simple changes of signs; and it is precisely, says M. CARNOT, 'the theory of these changes that forms the essential object of the researches which I have in view, and which I express by the words *Geometry of Position*.'

The preliminary discourse contains a number of well founded observations on negative quantities, and on the explanations and theories that have been given of them. Yet perhaps M. CARNOT will be thought, in some cases, superfluously to have argued, and to have refuted ideas which nobody now undertakes to defend: we allude to what Euler and Newton have

said concerning negative quantities being less than nothing, *D'Alembert*, as the present author very properly observes, made many judicious and luminous remarks on the theory of negative quantities: yet this acute writer was more successful in exposing what was absurd, than in exhibiting what was just and true. His argument against negative quantities being quantities less than o is irrefragable: but in what he has said concerning negative quantities being of the same nature as positive, but taken in a contrary sense, he is at variance with himself. The work before us affords several proofs, that this latter notion of negative quantities is entirely false. Some of the reasonings, which we should wish to insert, we cannot introduce on account of the diagrams attached to them: but the author's argument may be partly understood from an extract:

'This twofold error, of which we have been speaking, is avowed by those who admit the notion of negative quantities; which they express by saying that the calculation rectifies, of itself, the false hypothesis on which it may have been established: but, if the hypothesis from which we set out be false, there is already an error committed, and if the calculation redresses this error, it can only be by another: for when we proceed on a false principle, the more justly we afterward reason, the surer we are of arriving at a result equally false; it is only, then, a new error, made in a sense contrary to that of the first, which can repair it.

'For example, we have cos. $(a+b)$=cos. a cos. b−sin. a sin. b: but this formula, having been established for the sole case in which, a, b, $a+b$, are angles less than the fourth of the circumference, becomes false when we suppose the contrary. Nevertheless, those who admit the notion of negative quantities regard this formula as general and really applicable to all cases: but, as this supposition is not just, they redress the error by saying that, then, cos. a, cos. $(a+b)$ each becomes negative; and that, in consequence, it is necessary to change the signs of + into −; whence we have a result,

$$\text{cos. } (a+b) = \text{cos. } a \,.\, \text{cos. } b + \text{sin. } a \,.\, \text{sin. } b;$$

a *true* result, but which, from the circumstance of its being true, proves that the supposition of cos. a and cos. $(a+b)$ being negative is a new error; since, were it not one, nothing could have compensated the result of the false hypothesis made in the first instance, viz. that the formula was applicable to all cases. The proof that it was not is that it is really different, as appears from the new case; and of this we may be assured, in directly investigating it according to the ordinary methods, and by simple synthesis, without employing the notion of negative quantities; a method which is less expeditious than analysis, but the results of which no one disputes.

'Thus, these formulas, so frequently used,

$$\text{cos. } (\varpi+a) = -\text{sin. } a; \quad \text{sin. } (2\varpi+a) = -\text{sin. } a;$$

and others similar to them, in which ϖ expresses the fourth of the circumference, are false equations; and can only be employed as simple

simple algebraical forms, proper, by the very circumstance that they are false, to redress an error previously committed. They in fact redress it in certain cases, by indicating what it is necessary to substitute instead of the real quantities, cos. $(\varpi+a)$, sin. $(2\varpi+a)$, when, by a previous error, these same quantities, cos. $(\varpi+a)$, sin. $(2\varpi+a)$ have been put for cos. a, sin. a, in forms which had only been found for these latter quantities, and which can be applied immediately and without modification to them alone. These expressions, such as sin. a, are what I name the values of *correlation* of quantities; instead of which, we must substitute them in the primitive formulas. Thus these *values of correlation* of quantities are nothing else than algebraical forms, which, substituted in the primitive formulas instead of the true quantities which they represent, render the formulas applicable to cases at first unforeseen; that is to say, others besides those on which the reasonings had been at first established in the equational statement, or expression of the given conditions. Considered under this point of view, these algebraical formulas are very useful; the only question is, properly to determine the cases in which they can be employed without inconvenience. This remains to be examined.

'Having then already shewn how obscure and false the commonly received notions of quantities called negative are, it remains for me to investigate and establish the true principles of the theory which concerns them.'

We cannot state the succeeding remarks exactly in the words of the author, since they have reference to a diagram; but we shall give them as nearly as we can.—Parallel to the diameter of a circle, draw a line; and from points in it, draw perpendicular lines cutting the circle in two points: then, if the distance between the first mentioned line and the diameter be called a, a distance from the same line to the circumference z, and if y be the ordinate of the circle, then the ordinate (y) to the right of the diameter is $=z-a$; to the left, $a-z$; and some mathematicians have argued that, since $a-z$ is $z-a$ taken negatively, y put $=z-a$ would in effect become negative: 'but the paralogism (says M. CARNOT) is easily detected.'

'In order that y should become negative, when it becomes $a-z$, it is necessary that z should remain greater than a: but z, on the contrary, becomes less than a; $a-z$ is then positive; y, therefore, is positive, to whichever point of the circumference we refer. As in the first case, however, we have $y=z-a$, and in the second $y=a-z$, it is plain that, in order to pass from the point D to the point G (two points in the circumference through which the line drawn perpendicularly to the diameter passes), it is necessary to put in the equation, $-(z-a)$ instead of $+(z-a)$, or $-y$ instead of $+y$. This change does not prove that y is become a negative quantity, but only that, of the two quantities a, z, of which it is the difference, that which is the greatest when y answers to D is the least when y answers to C.

'Thence I conclude, first, that every isolated negative quantity is a being of reason, and that such as occur in the calculation are only simple algebraical forms, incapable of representing any real and effective quantity: secondly, that each of these algebraical forms, taken abstractedly from its sign, is nothing else than the difference of two other absolute quantities, of which the greatest, in the case on which the reasoning has been established, becomes the least in the case to which we wish to apply the results of the calculation.

'This principle answers every objection, and removes every kind of difficulty, without the necessity of introducing those abstract notions on which geometricians cannot agree. In fact, by recurring to simple and intelligible notions, it will naturally present itself to the mind, that there cannot really exist other quantities than those named absolute; and that the signs, by which they may be preceded, do not indicate quantities but operations. Thus these signs, taken collectively with these same quantities, do not form new quantities, but complex algebraical forms.'

After a farther explanation of his ideas and theory, M. CARNOT proposes, instead of the notion of positive and negative quantities, to substitute that of *direct* and *inverse*. These quantities, *direct* and *inverse*, are nothing else than ordinary or absolute quantities, but are considered each as the variable difference of two other quantities that become alternately greater and less, the one than the other. When that which at first was greatest (that is to say, in the system on which the reasoning has been founded) remains constantly the greatest, the quantity that expresses the difference of their absolute values is called a *direct quantity*;—on the contrary, when it becomes the smallest, this difference is called an *inverse quantity*. Thus, says the author, the metaphysics of positive and negative quantities disappears; and there remain only direct and inverse quantities which are absolute equally with all other imaginable quantities. According to the different circumstances in which they are found, we ought to preserve the sign that precedes them in the forms in which they enter,—or change it; and it is the theory of these changes that is named *geometry of position*, since in fact it is by these that the diversity of position of the corresponding parts in figures of the same kind is expressed.

Perhaps it had been as well to have retained the terms *negative* and *positive*; for scarcely any thing is added in point of perspicuity and precision by the new terms, *inverse* and *direct*. In the first section of the work, it is fully shewn that the ordinary theory of positive and negative quantities is absurd: that the number of positive or negative roots in an equation does not indicate, in any exact matter, either the number of solutions of which the problem is susceptible, or the sense in which they ought to be taken; that, nevertheless, these roots

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are algebraically exact, and by transformation may be made useful; and that it is precisely and solely in the use which analysis makes of negative or imaginary forms, as if they were true quantities, that it differs from synthesis, and possesses over it such great advantages.

The plan and matter of the succeeding sections may be understood from the author's own words:

'Among the different examples which I give of my theory in the second section, is found a general table of the correlation of quantities *linear-angular;* that is to say, of sines, cosines, tangents, &c. which correspond to the different regions of the circumference. I flatter myself that I have there given the true theory of the variations of signs, which these kinds of quantities undergo. Afterward, I return to the mode practised by the antients, of comparing the arcs immediately with their chords, instead of comparing them with the halves of the chords of double the arcs: which, in fact, is the same, but gives means more natural, and oftentimes more simple, of establishing the relations of these quantities. I propose, on this occasion, certain formulas, (hitherto, I believe, not given,) to represent these relations by symmetrical expressions between all the arcs compared.

'The other sections are destined to the application of principles developed in the first two: but, on this occasion, I have proposed to myself another object which to me appears at least equally important; viz. to exhibit a method that shall be capable of representing, by analytical tables, a general view of the properties of any proposed figure whatever; and in some sort to form from them a complete enumeration, as well as of those of all figures that may be related to it. For this purpose, I at first consider this proposed figure, as a term of comparison or primitive figure, and I call those *correlative figures*, which we propose to compare with it.

'In the primitive figure itself, I take, among the quantities that compose it, a certain number; such that, they being known, the rest may be determined. These new bases chosen, I express all the other parts of this primitive system in values of these first alone, and I form their general table. This table evidently comprehends all the desired relations of the different parts of this primitive figure, since it affords the means of comparing them, two and two, by the mediation of primordial quantities, taken for the purpose of serving as common terms of comparison.

'This primitive figure being supposed to be the real and existing object on which the reasonings have been established, the formulas expressing the relations of its different parts, and composing the general table of which we have spoken, can contain only expressions real and intelligible; and consequently, they cannot indicate any impossible operation, nor any absurd quantity; there cannot, then, occur in them isolated negative quantities, since such a quantity is a being of reason; neither, *à fortiori*, can there occur imaginary quantities; that is to say, the signs + and — which enter into these formulas,

mulas, express there only operations that can be performed, and can only be considered as simple abbreviations.

'This table of the properties of the primitive figure being once established, it is necessary to know what modifications the figure should undergo, in order to represent successively, after the same manner, the properties of figures correlative to it. The construction of each of these being essentially the same as that of the primitive figure, it is clear that the formulas which express their properties ought to have so much the more analogy with those of the primitive figure, as there is less disparity between them: the correspondent quantities ought to be there combined in the same manner, with respect to their proper or absolute values. It only remains, then, to express the diversity of positions; and this is done by the change of signs which affect these quantities, or the different terms of the formulas of the table.

'In order to discover the changes that in fact ought to take place for such or such a correlative system, I consider it as arising from the primitive system, by virtue of a transformation carried on by insensible degrees; which does not alter the general bases of the first construction, but only modifies the respective positions, in putting before that which was behind, or in transporting to the right that which was on the left. From this gradual movement, it results that such quantity of the system, which at first was found less than another, becomes greater, and respectively. Now, it is from that circumstance solely, and not because the quantities are opposed the one to the other, that we derive the general principle of the change of signs which ought to take place in the formulas of the primitive system; so that they may become applicable to the transformed or correlative system.

'In the third section, I delineate, on the different figures, the tables of which I have at first spoken; viz. those which are proper to represent the collection of the relations existing between the different parts of each; and then I apply to each of these tables that of correlation, by which are known the changes that ought to be made in this primitive table, in order to render it applicable to each of the systems correlative to it.

'The fourth section contains new applications of the same principles to properties, which in the figures cannot be found without the intervention of *linear-angular* quantities. The *linear-angular* quantities are intermediate quantities, serving to connect the lines with the angles, or to establish the relations of one with the other: but, in this section I examine separately, on the one part, the relations subsisting between the angles solely, and on the other, those which subsist between the lines solely; I there give the notion of the centre of the mean distances; and I remark that this point is the same as that which in mechanics is called the centre of gravity: whence I conclude that the theory of this centre belongs to geometry, and that it would be very advantageous for the progress of that science, to re-establish in this respect the natural order of ideas.

'In the fifth section, I apply the principles before established, to a series of particular questions of the kind of those which form the

subject

subject of what is called Application of Algebra to Geometry: whence I take occasion to shew, by many examples, that the theory commonly admitted of quantities called positive and negative is not satisfactory; and that, by the manner of choosing not only the unknown but the given quantities, we oftentimes succeed in making enter, conformably to the idea of *Leibnitz*, the position in the expression of the conditions of the problem; and in thus diminishing the natural degree of the final equation. These different questions give rise to some remarkable formulas; as the equation of condition that exists between the six angles which are formed by the four faces of a triangular pyramid.

'Finally, in the sixth and last section, I apply to curves the formation of tables proper to give a general view and collection of the properties of signs: I develope the luminous idea set forth by *Godin*, in his Treatise of properties common to all curves, that the art of discovering the properties of curves is, properly speaking, the art of changing the system of co-ordinates; and I give different examples of this operation. My intention was not to write a systematic treatise on the theory of curves, but solely to vary the application of my principles; and to shew that the formation of tables, proper to represent the *whole* of a figure, is applicable to lines and curve surfaces, as well as to right lines and plane surfaces. There will be found, in this section, many remarkable properties (I believe, hitherto unknown) of conic sections; and a very curious theory on the points of concourse of several right lines, and of those on the contrary that are ranged on the same right line. Lastly, different properties of curves in general, of which the principal object is to render their equation independent of every point, line, plane, or any fixed object whatever, taken arbitrarily in space, or inherent in the curve.'

Such is the plan of the present publication; which we have given in the writer's own words, because, without particular exertions on our part, he must be deemed most competent adequately to describe it; and from these extracts, the reader may without difficulty obtain a glimpse of the author's meaning and mode of reasoning. We should have considered that meaning as more easily apprehensible, and the reasonings as more perspicuous and level with common capacities, if the size of the work had been less; and if M. CARNOT had avoided those frequent repetitions of the same ideas, in which he seems to have indulged, as if fearing that the abstruseness of his subject would render it difficult to understand him. We confess that we should have understood him much better, had he been more concise; though he is not to be regarded as an obscure writer.

Some time previously to the appearance of this work, the author published another called *Correlation of Figures;* and he had purposed to give a new and enlarged edition of it: but, in the undertaking, new ideas flowed in, and new views presented themselves;

themselves; which insensibly produced, under his hands, the *Geometry of Position*, containing more than 500 quarto pages.

Though our extracts may be deemed sufficiently large, we have omitted many which we intended to have inserted, because we are alarmed at the bulk to which our criticisms would swell. The work, however, is not to be dismissed without comment. Its chief fault, as we have already observed, is diffuseness and unnecessary repetition; whence it might be inferred that M. CARNOT wrote down his thoughts as they occurred to him, and disdained the labour of compressing and methodizing them. Instead of nine years, this mathematician probably did not keep his lucubrations in his drawer so many months. Throughout a great part of the beginning of the volume, we perceive some ideas with which he seems violently in labour, and of which he is never happily delivered.—Another fault consists in the introduction of uncouth and scholastic terms, such as *correlative* systems, direct *correlation*, inverse *correlation*, &c. by which neither truths are taught, nor, in our opinion, are properties commodiously classed:—we do not even approve, as we before intimated, of his alteration of the terms *positive* and *negative* into *direct* and *inverse*.

It is a rule rarely observed, but still it is a good rule, that, in an elementary treatise, an author should not speak a language which can be understood only by considering what is subsequently established. To this maxim, we think, M. CARNOT has by no means adhered:—but, understanding his own system in its several parts, connections, and applications, he speaks as if it were also familiar to his readers; and hence many of his paragraphs, delivered in general terms, cannot, in the regular progress of perusal, be adequately comprehended.

Although, on the whole, M. CARNOT is an acute and sound reasoner, yet instances occur, in this volume, of conclusions that do not *consequently follow*: for example; he supposes the expression of the conditions of a problem to give him this equation, $x^2-2ax+a^2-b=a$; or, says he, $(x-a)^2=b$, whence $x-a=\pm\sqrt{b}$. The first $x-a=+\sqrt{b}$, he observes, is intelligible: but $x-a=-\sqrt{b}$, the second, is not so, and becomes so only by transposition. Now the fact is that the equation $x^2-2ax+a^2=b$ is not the same as $(x-a)^2=b$, except x be greater than a. If x be less than a, then $(a-x)^2=b$: but, since $(x-a)^2$ and $(a-x)^2$ expanded give the same form, the solution is $(x-a)^2=b$; or $(a-x)^2=b$; or $x-a=+\sqrt{b}$; or $a-x=+\sqrt{b}$; which equations are perfectly intelligible. For the sake of analytical commodiousness, they may be comprehended under the abridged form, $x-a=\pm\sqrt{b}$. M. CARNOT terms $x-a=-\sqrt{b}$, an *implicit* equation, because there is need of

of a transformation to make it designate an operation which can be executed: but he does not shew on what principle such a transformation is made; and we deny that it can be made without the intervention of an arbitrary rule.

Notwithstanding the numerous explanations and elucidations of M. CARNOT, it will most probably be suggested to the minds of his readers, that his theory of negative quantities is imperfect, or at least perplexing, from the variety of limitations which restrict their use and application. Sometimes, in the theory of curve lines, they refer to that part of the curve which is on the left of the line of the abscissas; and sometimes they are perfectly ineffective. Again, he observes that the rules of algebra are subject to exceptions, when the operation is not performed on real quantities; whence he concludes that there is no method of antecedently demonstrating the rules of analysis, which operates indifferently on positive, negative, or imaginary quantities; and that, therefore, its processes cannot be justified, except by the conformity of their results with those of synthesis, and by the assurance afforded by the uniform exactness of the verified results. Now, if this be true, if there exists no method of antecedently proving the truths of the operations performed in quantities called negative and imaginary, then the use of such quantities is unsafe, and ought to be abandoned; and the proof of the truth of the operations, by comparing their results with results obtained by more rigorous processes, does not extend beyond the particular cases in which the verification has been made:—but, if every particular result is to be verified, why employ negative and impossible quantities, and unnecessarily submit to double labour?

To conclude; we must admit that this treatise well merits the attention of mathematicians, because it abounds with many just remarks, and interesting discussions. We particularly noticed one contained in the first part, on the true and essential distinction between analysis and synthesis. Of the alterations which the author has made in the names of things, we have already stated our disapprobation, but some of his improvements in notation appear to us very commodious, and deserve to be adopted. His great fault is redundancy; his chief excellence, freedom from what may be called *mathematical prejudices.* He examines every thing on the score and footing of reason, although all that he establishes is not secure from the assaults of perspicacious and active criticism.

R.W.

ART.

ART. XI. *Marguerite de Strafford*, &c.; *i. e.* Margaret of Strafford, an Historical Romance; containing many Anecdotes of the Reign of Charles II. and others relative to the Revolution of England. By Madame DE ***. 5 Vols. 12mo. Paris, 1803. Imported by De Boffe. Price 15s. sewed.

THE scene and the story of this work are English, and the author is French:—we need state no more to lead the reader to anticipate the tortures which names, places, and facts, undergo in these pages. Why the fair writer intitled her work *an Historical Romance*, we are wholly at a loss to conjecture; since, if we except the names, it bears no more relation to the event with which it professes to be connected, than it does to the expulsion of Tarquin, or the dethronement of the younger Dionysius. Had she taken a solemn oath, or made a sacred vow, in no particular to conform to the reality of facts, we believe that her five volumes would not furnish the shadow of a suspicion that she had violated her resolution. The Charles II. of this romance carries with him the heart of a man, and is distinguished by the virtues of a monarch; the Strafford of it is the purest of patriots; its Cromwell exhibits no feature but that of a mere ferocious tyrant; and its Albemarle is a generous hero, and an enlightened statesman. Could the truth of history, however, be prevented from beaming on the reader's mind, he would acknowlege himself beholden to the fair novelist for an introduction to characters which call forth the noblest aspirations of the mind, and the finest feelings of the heart; he would be awed and charmed by the dignity and goodness which appear blended in the whole behaviour of a great and virtuous monarch, had not that monarch been designated by the name of Charles II.; he would shed tears over the great pillars of the church and the state falling under the axe of a bloody faction, if they were not called Strafford and Laud; and his veneration would be fixed on the person of the hero who extinguished the domination of mercenary empires, and who restored the throne to the lawful sovereign, did he not bear the name of Monk.

Not contented with subjecting history to this hard usage, the author shews as little respect to the character and manners of the people to whom her tale relates. The heroine of the piece, who is exhibited as a perfect model, admits to her intimate friendship, and lodges under her roof, the mistress of her father; she adopts the crowd of natural children by divers mothers which he leaves behind him; and, in good time, she marries them to persons of the first rank among the English nobility. This may suit continental readers, but must certainly shock the notions of the inhabitants of the British Islands.

Even

Even general probability is a restraint which our *incognita* will not brook. This same heroine inspires with a most extravagant passion a married youth, who happens to be very unsuitably yoked. The lover, too, is distinguished by every great and attractive quality, and is disingenuous only towards the mistress of his soul. He perceives that her affections are fixing themselves on him, and the violence of his passion forces him to conceal from her his marriage. This fact, however, is discovered; and the indignation of Margaret is equalled only by her surprise: but she is no longer mistress of herself; and her heart, in spite of all her efforts, is in her lover's keeping. His subsequent seclusion from the world appeases her, and she resolves to reject every offer, since she cannot be united to her Lovewell. In the mean time, at the head of her vassals, she braves the arms of Cromwell, meets his veterans in the field, and achieves every thing but the conquest of the invincible warrior. She next falls into his hands; when her charms inspire his iron heart with the tender passion; and she beholds her subduer at her feet, who offers to share with her his power. The loyal heroine disdains his proposals; and he, mortified and enraged, obtains a decree for her death. By a sort of miracle, she escapes from his hands, and passes over to Holland; where she captivates the Prince of Orange, and inspires the young Duke of Gloucester with a hopeless passion, which finally brings him to the grave. She next visits Lisbon, where triumphs of the same sort, and equally splendid, await the fair exile; the Infant falls outrageously in love with her; and the Duke of Medina Sidonia, who had come to that capital to request the hand of the royal Infanta, is robbed of his peace of mind by Margaret's superior charms. Her first lover, however, is still possessed of her affections, and she is inexorable to all her suitors. Fortunately, the neglected wife of Lovewell dishonours his bed, and in a moment of compunction obligingly poniards herself; thus removing the sole obstacle to the union of the most ardent and perfect lovers whom the world ever saw.—So partial is the author to this sort of plot, that she introduces an under-one, of precisely the same structure.

In this novel, it is the infelicity of the incidents, and the oddnesss of the texture, which excite our objections. It is probability rather than morality that suffers; and we are confident that the fair writer never intended to injure the interests of the latter. If the reader can endure occasional extravagancies, and incongruities such as we have noticed, he will meet with parts possessing great merit; with pictures as moving, and with effusions of sentiment and feeling as delicate, as any that ever lent interest to tales of fiction.—The object of the work is to

animate and keep alive a spirit of loyalty, and to strengthen notions favourable to birth and rank. This design is manifested in so undisguised a manner, that we were greatly surprized on finding that a Paris press had sent forth such a production; and that the bookseller *Perlet*, whose former services to loyalty (if we mistake not) obtained for him a visit to Guiana, did not fear that a second trip to the same place might arise from being one of the publishers of this Romance.

Jo.

ART. XII. *Museum of French Monuments;* or an Historical and Chronological Description of the Monuments, in Marble, Bronze, and Bas-Relief, collected in the Museum at Paris: ornamented with elegant Etchings. Translated from the French of ALEXANDER LENOIR, Founder and Director of the Museum, by J. Griffiths, Esq. Member of the Philotechnic Society, *Athenée des Arts*, &c. &c. at Paris. Vol. I. Royal 8vo. pp. 247. Paris. 1803. Bell, London.

ALL lovers of the arts must lament the stupid vandalism which disgraced some periods of the French Revolution, as much as men of virtue and humanity must be shocked by its black crimes and extensive enormities: but, when a blind and infuriated populace undertakes or assists in the work of reformation, order generally gives place to confusion, all sense of decorum is lost, moral and religious ties are broken, sanctuaries are violated, and even the unoffending monuments of the dead feel the effects of that rage which has been excited by the vices (or supposed vices) of the living. However natural these consequences may be, we are little disposed to extenuate such conduct in an enlightened and polished nation. The French, we believe, can now scarcely forgive themselves; and, on recovering from their revolutionary paroxysm, they must contemplate with regret and indignation the devastations of the frenzy, which exerted itself with brutal violence against the temples of religion and the monuments of antient art. It is some consolation, however, that the hand of destruction was arrested in its course; and that *all* the treasures which piety, taste, and learning had accumulated, were not involved in one common ruin. From the general wreck and pillage of churches, monasteries, and other edifices, more curious remains have been preserved, than we might perhaps have expected; and for this care, France has been indebted to the *Committee of Monuments*, which acted under the Committee of Alienation appointed by the National Assembly. That body rescued many valuable monuments from the French populace, and proper places were chosen as depositaries of these treasures. The convent of the

Little Augustins was allotted for the reception of the monuments of sculpture and for pictures; the religious houses of the Capucins, Great Jesuits, and Cordelliers, for books, manuscripts, &c.; and the Committee published scientific directions respecting the mode of preserving the precious articles which it was intended to collect. By one of its members, M. *Lenoir* was recommended to take the charge of the *depôt* at the Little Augustins, and in January 1791 he was nominated by a decree to this situation.

Entering on his employment with taste and zeal, this gentleman not only laboured to resist the barbarian violence which so unhappily prevailed, but conceived the plan of classing and arranging whatever monuments might be recovered or preserved in Paris, and in the Provinces*. The *Museum of the French Monuments* is the result of this undertaking; and the work of *Lenoir*, of which the volume before us is a translation, details the successful labours of that ingenious antiquary. We are obliged to Mr. Griffiths for this elegant publication; which is printed at Paris, with a good type, on a beautiful paper, and embellished with many plates engraven by *Percier* and *Guyot*.

From the preserved monuments, M. *Lenoir* has formed a school of the arts, having arranged them chronologically according to the age in which they were executed. He thus describes the several apartments of his Museum, with their contents:

'Such a considerable Collection of Monuments of every age struck me with the idea of forming a regular, historical, and chronological

* Though M. *Lenoir*'s exertions were strenuous, they were often ineffectual; instances of which are produced with concern in this history. He says, at p. 152, 'Had my powers been less limited, I should have had the satisfaction of preserving to the arts many valuable specimens which would have elucidated the history of those in France; either by taking possession of certain pictures, or at least drawings from them: surrounded, however, by *Iconoclastes*, deaf to my entreaties, it was impossible for me to rescue them from the hands of ignorance. In the Church belonging to the Carmes was a brass monument, erected to Margaret of Burgundy, daughter of Johnsans-Peur, and wife to Louis of France, Duke de Guyenne, and Dauphin of Viennois; she was married a second time to Artus, son of the Duke of Britanny, Count of Richemont, Constable of France;—this was melted.'

He notices also (p. 158) the fate of the tomb of Dagobert in the Abbey of St. Denis:

'In 1793, the violators of the tombs broke both the statue and the coffin, supposing that the latter contained, according to antient usage, a treasure; but bones, wrapped up in a winding sheet, were all that their avarice discovered.'

Museum, where a succession of French sculpture should be found in separate apartments, giving to each Saloon the character and exact fashion of the age it was intended to represent; and of removing into other establishments the Paintings and Statues, which had no immediate connection with either the French history, or that of the arts in France. I presented this plan to the Committee of Public Instruction, who received me with kindness, and desired me to read it before them. The result was, the establishment of a particular Museum at Paris for the French Monuments, and the unanimous adoption of the plans I proposed. At length, assisted by the enlightened counsels of men of learning, and of friends to the Arts, I am enabled to exhibit to the public the Saloons of four Centuries complete, and a Sepulchral Chamber, constructed expressly for the purpose of receiving the Tomb of Francis I. which I have perfectly restored.

'An Introductory Hall appeared to me indispensable, as an opening to the Museum. This apartment will contain Monuments of each century chronologically placed. The artist and the amateur will there see at one glance, the infancy of the arts among the Goths; their progress under Lewis XII. their perfection under Francis I. the commencement of their decline under Lewis XIV. a period remarkable in the history of painting for the flight of the celebrated Poussin*, and be enabled to trace, step by step, upon the monuments of our own æra, the antique style restored among us, by the public lessons of Joseph Maria Vien†.

'It is this chronological series of Statues in marble, in bronze, and in bas-reliefs, as well as the Monuments of celebrated persons of either sex, that I propose describing in this work; Monuments which have escaped the axe of the destroyers and the scythe of time. I have also added a particular description of certain Antique Monuments, which from their character do not belong to this Museum (intended for French Monuments only), and which have lately been conveyed from hence to their respective Museums or Cabinets, as well as of various Statues and Bas-reliefs, of which I have taken Casts; these I mean to place in a particular Hall, for the purpose of elucidating the chronology of the art, a principal object of my labours. This rare Collection is composed of an Egyptian Monument seen on both sides; of a series of antique Tombs brought into France by the

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'* Poussin, unable to support the persecutions he experienced from the malevolence of Simon Vouet, quitted Paris on a sudden, and established himself at Rome, in 1642.—T.'

'† A modern writer * has thus expressed himself: "The order, the art, the melancholy magic which Le Noir has exhibited in the arrangement of this Museum, give an idea at once of his mind, his genius, and his knowledge. His powerful hand seems as if supporting ages upon the brink of destruction, arranging each in its place, and preventing their annihilation, for the purpose of portraying their arts, their men of character, their tyrants, and frequently their ignorance: let us retrace with this artist the ages past, beginning with the tomb of Clovis, etc."

'* The respectable Joseph Lavallée.'

Ambassador

Ambassador Nointel, who travelled into Greece and in the Archipelago for Lewis XIV. and of a number of statues which Robert Strozzi presented to Francis I.

'In the first part of the "Museum of French Monuments," I give a description of the Monuments of antient France, and of those erected to the first line of kings, Dagobert, Clovis, Fredegonde, Childebert, Charlemagne, etc.

'The continuation of wars and ignorance having occasioned a long interval in the cultivation of the arts, we shall pass on to the Thirteenth Century, when timid artists, servile copyists of nature, and of the *costumes* of the times, began to execute whole figures, and to give a sort of form to their statues. Here is to be found the origin of Arabian Architecture in France, introduced at the close of the crusades.

'The Fourteenth Century exhibits the Monuments of the wise Charles V. the good Constable Dugueselin, the gallant Sancerre, Isabeau of Baviere, etc.

'The Tombs of the Orleans, Juvenal des Ursins, Philip de Commines, Pierre de Navarre, and of Tannegui du Châtel, form the introduction to the Fifteenth Century.

'The Second Part is composed of the Monuments of the Sixteenth and continued down to the Nineteenth Century. Before Francis I. gave birth to the arts in France, our school was plunged into an affecting state of degradation: already had both painting and sculpture flourished in Italy, already in Germany had Albert Durer established a School for the Arts, when, governed by the influence of superstition, we had scarcely ventured to trace a single line. Upon the tomb of Lewis XII. will be found the first sketches of correct figures and of true taste; after that may be mentioned the mausoleum of Francis I. The Monument erected by Catherine de Medicis to the family of the Valois, executed by Germain Pilon, after the designs of Phillibert de L'Orme, exhibits also great beauties.

'Gougeon and Cousin! ye much esteemed founders of the French School, ye have also ennobled the Arts! and the erection of your Monuments is a debt I was willing to pay in favour of future generations.

'These Mausolea have been executed after my own plans and drawings, as well as a great part of those contained in the Museum, which I have been obliged to re-compose, and to re-adjust according to their age, on account of the prodigious mutilations they had suffered.

'Some benevolent genius no doubt produced the Seventeenth Century, for the honour of the French Nation. Warriors, Poets, Statesmen, have all advanced with equal steps towards immortality. Without doubt, the Monuments of Richelieu, Mazarin, and the Statues of Lesueur, Sarrazin, Puget, as well as that of Nicholas Poussin the painter of poets and philosophers, cannot be seen, without exciting the most pleasing sensations.

'The Eighteenth Century is also stamped with its particular character, and the arts, though degenerated by the introduction of a false taste, will still furnish matter very interesting to their history. Coustou, Bouchardon, Lemoine, and Pigalle, have left Monuments, curious on account of the personages they represent; and it will no doubt

be seen with pleasure, that Crebillon, Maupertuis, Chevert, and Caylus, ornament our collection. Thou, Drouais! son of a much esteemed artist, thou also didst honour to the age in which thou livedst. Thou art dead to the arts, but thou hast transmitted to posterity thy Name, thy Cananean, thy Marius! Yes, thy tomb shall dignify this Work, and souls endued with feeling will acknowledge the friendship of its author.

'The third and last Part contains an Historical Dissertation upon the art of painting on Glass, and an interesting Chronology of the principal works of that kind, from the period of the Invention of the Art; particularly of those executed after the designs of Raffaello, Primatice, Albert Durer, John Cousin, Lesueur, and Elie.

'An Elysium appeared to me conformable to the nature of the establishment, and a garden adjoining to the house furnished me with ample means for the execution of my plan. In this undisturbed and peaceful retreat, more than forty statues are distributed; and upon a grass plot, tombs appear to elevate themselves with dignity, in the midst of silence and tranquillity; pines, cypresses, and poplars surround them. Effigies and urns enclosing the "hallowed ashes of departed worth," placed upon the walls, concur to inspire this delightful spot with that tender melancholy, which appeals so forcibly to the feeling mind.

'Here may be found the tomb of Eloisa and Abelard, upon which I have had engraved the names of that unhappy pair! the Cenotaphs, and the reclined Statues of the good Constable Guesclin, and of Sancerre, his friend. In Sarcophagi, executed from my own designs, repose the illustrious remains of Descartes, Moliere, Fontaine, Turenne, Boileau, Mabillon, and Montfaucon: farther on, an obelisk supports an urn, containing the heart of James Rohault, the worthy rival of Descartes; and near this philanthropic heart, is seen the affecting and modest epitaph of John Baptiste Brizard, the favourite of Melpomene, who lately excited the public admiration in favour of the French Stage.'

The preface is followed by an introduction, which contains a brief history of the Arts.

Descriptions of antient Monuments occupy the first department of the volume, in which much learning is displayed by M. Lenoir: but the Greek inscriptions on several of the marbles are imperfectly copied in the text. The following remark is pertinently subjoined:

'The study of the antique is absolutely necessary for young persons, who mean to pursue that of the fine arts; it is from the antique they will acquire correctness of design, discover forms beautifully executed, and expressions which interest the soul! Sculpture, painting, poetry, architecture, and music, have obtained the title of fine arts, only because their object is to embellish every thing they imitate; or, in other words, to collect and compress within a small compass all the *traits* of beauty which nature has introduced into her immense picture.'

One of the plates represents an antient statue of Meleager; the observations on which may serve to exemplify the author's critical knowlege as an artist:

'The

'The accounts of antiquity respecting Meleager, are very incomplete; the tragic close of his life is the most remarkable circumstance handed down to us. Pausanias asserts, that Phrynicus *, pupil of Thespis, was the first who invented the fable of the firebrand, which Althea had received from the Destinies, and which she threw into the fire to abridge the life of her son.

"Meleager," says the poet, "could not avoid his death; his cruel mother lighted the torch, and the unhappy son felt himself consumed by the same fire."

'The similarity of this fable to the historical facts found in the life of Meleager, such as the expedition to Colchis in his youth, for the conquest of the golden fleece: his alliance with Jason, Theseus, Castor, and Pollux, who are mentioned as his companions in Colchis, as well as hunting the wild boar of Calydon, throws great obscurity over this hero; and it may be thought Meleager is only an imaginary being, entirely indebted to the poets for his celebrity. Among the antients, poets were the high priests and chaunters of religion; and the allegories which they introduced into the poems were generally admired. The most simple circumstances were by their means personified, and became mystic beings, which they made use of to effect their purposes: in course of time these allegories have been forgotten; and things which were only the effects of a poetical imagination†, have been regarded as realities. Thus Meleager, considered as one of the most famous companions of Jason in his expedition, and Jason, in his turn, a most renowned companion of Meleager, in the celebrated chace of the boar which infested Calydon, and which boar appears to have been the same as that of Erymanthea, pursued by Hercules, the principal hero of a poem dedicated to the sun, appear to me to have such a particular resemblance in all the circumstances attending them, that

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'* Phrynicus, a Greek tragic poet, lived about the year 12 before Christ: he was the first person who introduced women upon the theatre.'

'† We have instances of this in our christian legends; for example, St. Margaret (Margaritta), St. Genevieve (Janua Nova), are only things personified and deified, as well as St. Voulst.'

'In St. Sepulchre Church, *Rue St. Denis*, at Paris, there were three large pictures painted in oil, and divided by compartments. These pictures represented the principal subjects of the pretended life of St. Voulst, held in great veneration in that church. There were delineated his travels into Spain, the miracles which he performed on the road, his embarkation, etc. I observed to the priest who was showing me these pictures, that St. Voulst was very little known, and that he appeared to me apocryphal; "He however worked miracles," was the only reply I could obtain. After having thoroughly examined these pictures, I remarked that St. Voulst ended in being sacrificed like Christ; that Voulst was a name composed from *vultus*, face; and that the pretended St. Voulst, was the holy countenance personified, and made to act the part of a living being. These pictures ought to have been preserved, notwithstanding the mediocrity of their execution; but they were removed to the *Hotel de Nesle*, and sold with other curiosities sent from this museum.'

it is not difficult to perceive that they are the same person represented by the poets in different situations. These poets also place in the ship Argo, with Meleager and Jason, pursuing the Caledonian boar, Theseus, Castor, and Pollux.'—

'From the similarity which prevails in these accounts, and the character which the poets have given to Meleager, the motive for erecting a great number of statues to him, is easily perceived: he is classed with Apollo, Castor and Pollux, Hercules, Theseus, Jason, etc. all of them allegorical personages, placed in heaven; which, indeed, has itself only become celebrated from the allegories with which it has been decorated by the poets, legislators, and priests of antient nations.

'I believe my observation the more founded, as the greatest part of the antient statues of Meleager bear the stamp of that ideal beauty, which the antients gave to divinities only, and which is so remarkable in the Apollo of Belvidere. From the beautiful shape and inimitable perfection in the proportions of the statues representing deities, those of Meleager have been frequently mistaken for those of Antinoüs, the favourite of Adrian; particularly that of Belvidere. The expression of this statue is full of tenderness and love; it is such as Apollo and Bacchus are described at the approach of spring; the graces play around it; its pliant and regular forms represent nature adorned with her treasures, and regenerated by that universal harmony which spring diffuses over every being: a gentle respiration gives motion to his milky white breast; and through the marble may be perceived reiterated palpitations of the abdomen. In short, the more attentively we consider the statue, the more complete is the illusion.'

The other divisions, corresponding more properly with the title, include the Celtic Monuments, those of the Middle Age, and those of the Eighth, Twelfth, and Thirteenth Centuries. In describing the Monuments of the twelfth Century, the author's attention is almost entirely occupied in giving accounts of the celebrated Eloisa and Abelard, illustrated by three plates; the first of which represents the Sepulchral Chapel of Eloisa and Abelard in the Garden of the Museum; the 2d, their tomb in the Abbey of the Paraclete near Nogent-sur-Seine; and the 3d, the tomb of Abelard in the Church of St. Marcel, at Châlons-sur-Saône. As many of our readers will probably be amused by the particulars here stated, we shall conclude our extracts by quoting these details:

'The Monuments of Eloisa and Abelard are numbered amongst those which excite the deepest interest; the names alone are sufficient to fix the attention of every feeling mind, and drawings of the monuments erected to their memory, cannot fail of attracting general observation.

'I shall not attempt to write the history of these unfortunate lovers: Clio has engraved their talents and misfortunes on marble and on brass; the pages of Pope and Colardeau, moistened by the tears of sensibility, bear witness to the refinement of their sentiments and the violence of their mutual passion! But let me invite my readers to peruse the

the verses of these celebrated poets at the foot of the sanctuary which I have dedicated to the illustrious pair, in the Elysium of this establishment, where their ashes are now deposited!

'In the history of France, by Véley, Abelard and Eloisa are mentioned as follows: "Abelard was undoubtedly one of the greatest geniuses of the age; it was his misfortune to possess a heart too susceptible, and a reputation too brilliant: Eloisa, his wife, survived him nearly twenty years, and was buried in the Abbey of the Paraclete, of which she is acknowledged to have been the foundress. The letters written to each other, after their separation, still exist; and by these it is evident, that their voluntary seclusion had not weakened those sentiments of the heart, which first gave birth to a passion, rendered legitimate by their marriage. 'Vows! Monastery!' exclaims Eloisa, 'I have not lost the feelings of humanity in submitting to your rigid rules! you have not converted me into marble by changing my dress!'* Great piety is nevertheless discernible amidst their weakness; the letters of Abelard display deeper reading, and more solidity of judgment; those of Eloisa possess more vivacity, force, and tenderness."

'When the sale of the Paraclete took place in 1792, the *Notables* of Nogent-sur-Seine went in procession to remove the bodies of Eloisa and Abelard: they were respectfully deposited in the Town Church, and a funeral discourse was delivered upon the occasion by the then officiating clergyman; which, as it evinced great learning, and was pronounced with all the eloquence of sentiment, produced considerable effect upon the audience. It was not until seven years afterwards, that I obtained, from an enlightened minister, the necessary powers to transfer the remains of these celebrated persons to Paris †: It was not enough to collect their ashes; the monuments which had been consecrated to their memory, either by gratitude or friendship, appeared to me necessary for this museum. Vain hope! the group representing the Trinity, sculptured from a single block of stone, and which Abelard had placed at the Paraclete, with a view of conveying to posterity an authentic memorial of his opinions respecting this mystery ‡, was totally destroyed: it had been set on a pedestal, and ornamented

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'* 'Though cold like you, unmov'd and silent grown,
I have not yet forgot myself to stone.'——*Pope.* T.

'† In the month of April, 1800, I went to the Church at Nogent, accompanied by the magistrates of the town: the vault was opened, and the under-prefect of the district, after having made a written declaration of the fact, delivered to me the two bodies, which were contained in one coffin, but separated by a leaden division.'

'‡ The opinion which Abelard publicly manifested, respecting the Trinity, greatly contributed to increase his sorrows. I have thought it a kind of duty, to state here the principal articles, which form the treatise that occasioned St. Bernard's opposition to this learned divine.

'Firstly, He defined Faith, to be the estimation of things invisible.

'Secondly, He said, that in God, the names of Father, Son, and Holy Ghost, are improper; but that they are descriptive of the plenitude of the sovereign good.

ornamented with an inscription, the whole in the form of a cenotaph, by Madame de Roucy, last abbess of that house, who erected it to the memory of the founders; it was afterwards removed to Nogent, where the ill-disposed amongst the revolutionists, discovering in the historical monument nothing more than an emblem of our ancestors' superstition, broke it to pieces *.

'The tomb of Abelard, erected to him in the Chapel of the Infirmary of Saint Marcel-les-Châlons, by his friend Pierre le Venerable, who caused him to be buried there, was preserved by the vigilance of Dr. Boissel, a physician, who, to rescue it from destruction, purchased, and delivered it to me. After having given rise to many discussions in the public papers, it is about to be restored to its original use, and when placed in the centre of a sepulchral chapel, will reunite the inseparable pair!'—

'Abelard died on the 11th of the Calends of May, (21st April,) at the Priory of Saint Marcel at Châlons-sur-Saône, where he was buried: in the month of November following, Pierre de Cluny secretly removed the body, and conveyed it to Eloisa, at the Paraclete, where it was deposited in a chapel that Abelard had caused to be built, called

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'Thirdly, That the Father is the full power; the Son, a certain power; and the Holy Ghost, no power.

'Fourthly, That the Holy Ghost is not the substance of the Father and Son, as the Son is the substance of the Father.

'Fifthly, That the Holy Ghost is the soul of the world.

'Sixthly, That we may be willing to do good, and can do it by our free will, without the assistance of grace.

'Seventhly, that it was not to deliver us from the power of the Devil, that Jesus Christ became incarnate, and suffered.

'Eighthly, That Jesus Christ, God and Man, is not a third person in the Trinity.

'Ninthly, That at the Sacrament of the Altar, the form of the preceding substance no longer exists.

'Tenthly, That the Suggestions of the Devil operate in men by physical means.

'Eleventhly, We do not derive from Adam the fault of original Sin, but only its punishment.

'Twelfthly, That there is no Sin, but in consenting to the Sin, and in despising God.

'Thirteenthly, That no Sin is committed by conscience, delight, or ignorance; since, these are only natural dispositions.'

'* Extract of a Letter, addressed to M. Lenoir.

"To preserve the monument respecting the Trinity, which Abelard had directed should be formed from a single block of Stone, M. Menard, a clergyman, obtained permission from the municipality to erect, at the entrance of the vault, a sort of table, about five feet square, upon which the monument was placed, and where it remained respected, until the year 1794; when a few individuals, in less than four hours, destroyed all the statues, tombs, and altars of the Church. Abelard's monument had been spared, until one of them observing, that it was the symbol of religious faith, it was immediately dashed to pieces, and not a vestige of it remains."

the *Petit Moustier;* part of the tomb was in the nave, and part in the choir of the nuns. Eloisa expired, Sunday, the 17th May, 1163; and, conformably to her orders, her corpse was laid by the side of her husband's. In the year 1497, their common coffin was transferred from the *Petit Moustier* to the Church belonging to the Convent, but the bones of each body being separated, two tombs were erected, one on each side of the choir. Madame Mary de Rochefoucault removed them, in 1630, to the Chapel, called *Chapel of the Trinity;* and Madame Roye de la Rochefoucault, in 1766, projected the plan of a new monument, in honour of the two lovers, which was not completed, however, until after her death in 1779: it is represented in plate XLI, and is formed of the group of the Trinity, which Abelard had ordered to be sculptured, and the base of a pedestal, containing the following inscription, said to have been composed by Marmontel:

Hic
Sub eodem marmore jacent
Hujus Monasterii
Conditor Petrus Abælardus
Et Abbatissa prima Heloissa.
Olim studiis, ingenio, amore, infaustis nuptiis
Et pœnitentiâ,
Nunc æternâ, quod speramus, felicitate
Conjuncti.
Petrus obiit XX prima Aprilis anno 1142.
Heloissa XVII Maii 1163.
Curis Carolæ de Roucy Paraclete Abbatissa.
1779.

'It appears, by an epitaph upon black marble, which ornamented the plinth of the monument, that Catherine de Rochefoucault, twenty-fifth abbess of the Paraclete, also contributed to embellish it.'

'*Extract of a Letter, addressed to* ALEXANDER LENOIR, *10th Germinal, Year* 8, *by* C. BOISSET, *Physician, at Châlous-sur-Saône.*

'——— Founder of an establishment which has nothing similar to it in Europe, permit me, as a friend to the arts, to send you some historical notes respecting Abelard's tomb, of which I am in possession: I hope they will sufficiently reply to the letters, published in the *Journal de Paris* of this month, upon the identical monument erected to the abbot of St. Gildas, of whose authenticity, the writer of them seems to be doubtful. It is my intention to transmit part of these notes to the editor of the Moniteur *.

'Abelard, persecuted on account of certain religious opinions, and condemned by a council held at Sens, undertook a journey to Rome, for the purpose of exculpating himself in security before an unprejudiced judge: he reached Cluny, about the year 1139, where Pierre le Venerable, who then governed that important Abbey, received him with distinction, and captivated his confidence by frankness of conduct and mildness of disposition. He dissuaded Abelard from his intended journey, by the most powerful reasons, and prevailed upon him to embrace tranquillity, in the retirement of Cluny; where he

'* The official paper at Paris. T.'

accord-

accordingly spent two years in repose, conducting himself in the most exemplary manner both as a monk, and a man of learning. About this time, an eruption broke out over all his body; he could neither sit or lie down without excruciating pains; every remedy applied was unsuccessful, and the physician advising him to remove to a more salubrious air, his respectable friend sent him to Saint Marcel, near Châlons.

" I chose for him," writes this estimable abbot, " a spot which I considered likely to re-establish his health; separated from Châlons only by the Saône, there is none more agreeable in Burgundy." This change of air was at first favourable to Abelard, his ulcers healed, and he recovered his former appearance; but these prognostics of returning health were merely the precursors of death: from the keenness of the atmosphere, the cutaneous eruption was repelled, and fixing upon the internal organs, he was removed from the world and misfortune, on the twenty-first of April, 1142, in the sixty third year of his age.

' The monks of Saint Marcel erected to his memory a monument, in which were deposited the remains of this illustrious victim to atrocious vengeance: it is this very block, of ill-fashioned and gothic workmanship, which, with some difficulty, I procured, at the moment it was about to be employed for domestic purposes by the countryman who had purchased it.

' It is valuable upon account of affording an historical document, that the remains of Abelard were here first deposited; *Hic primo jacuit:* and it may be presumed that the figure, features, and dress, however uncouthly represented, resemble those of him, whose learning and misfortunes rendered his name so celebrated! the other parts of the cenotaph, formed of a kind of *gypso-alabaster* stone, are covered with small figures, disposed in frames and parallel to each other; the whole is at my country-house near St. Marcel. The body of Abelard remained in this tomb until the latter end of the year in which he died; during this period Eloisa solicited in the most urgent manner, that the abbot of Cluny should allow the ashes of their departed friend to be removed to the Paraclete, of which he was the founder, and where he had desired to be interred: Pierre le Venerable acceded to her requests, but exacted from her inviolable secrecy, in order to avoid the violent opposition which the monks of St. Marcel, jealous of preserving their treasure, might be induced to make.

' In the early part of November, the abbot of Cluny, under the pretext of an official visit, proceeded to St. Marcel; during the night, whilst the monks were asleep, he removed the body of Abelard, and accompanied it in great haste, to the Paraclete, where he arrived the 16th November, 1142.

' Such, according to two respectable authors, is the real fact, and I thought it interesting to you, on account of the difference of opinion which exists between you and M. Mesnard, respecting Abelard's monument. I shall feel great pleasure in sending it to you, to increase the number of those monuments of our history which you have rescued from destruction. It is natural that a resident of Châlons should be well informed of an historical fact, so particularly interesting to that

part

part of his country: such an advantage is rather to be looked upon as a duty, than a merit,

'Receive the assurance of my esteem,

(Signed) 'BOISSET, M. D.'

We have derived so much satisfaction from this work, that we look with some impatience for its continuation, which is stated to be in the press. The British public will feel themselves obliged to the translator, not only for the trouble which he has taken to exhibit M. LENOIR in the English costume, but for the notes which he has occasionally subjoined. Some literal errors occur, but not so many as might have been expected in the production of a foreign press.

Mo-y.

ART. XIII. *Le Musée Français*, &c.; *i. e.* The French Museum; containing a complete Exhibition of the Pictures, Statues, and Bas-reliefs, which compose the National Collection; with an Explanation of the different Subjects, and Discourses on Painting, Sculpture, and Engraving. By S. C. CROZE-MAGNAN. Published by ROBILLARD-PERONVILLE and LAURENT. Imperial Folio. Paris. 1803. Imported by De Boffe, London. Price 2l. 12s. 6d. each Number: or Proof Impressions, 5l.

IT has been the avowed wish of the French Government to make Paris the great school of the Arts; and for this purpose the conquered countries have been despoiled of their most valuable pictures, statues, &c. which, together with those in France that escaped the destructive rage of the revolution, now make one vast National Collection, chiefly arranged and exhibited in the Museum of the Louvre. Travellers have expressed the highest admiration of the treasures which this collection displays; and, while men of taste will be desirous of obtaining copies of its invaluable originals, artists will be induced, by the pleasure as well as the profit attending such an undertaking, to gratify their wishes.—The very superb work, of which the commencement is now before us, is planned on so magnificent a scale as to suit only the pockets of the opulent. The Editors propose to make their collection of copper-plates as complete of its kind as the Museum itself: they inform us that, at the time of publishing their prospectus, they had obtained two hundred designs executed by the best artists; and that a hundred plates were then either finished or in the hands of the engravers. It is proposed to publish the work in numbers; each of which will contain four engravings, three of pictures, and the fourth representing a statue or a bas-relief. The letter-press is beautiful, on vellum paper of the first quality, and of the largest size, each page measuring more than 24 inches by 18, English. Every copper-plate, whether of a picture or a statue,

a statue, is accompanied by an explanation of the subject represented; to which are occasionally added notes containing historical accounts of the picture and the painting, with critical reflections on the rules of the art and style of the master. The sculptures, in like manner, will be elucidated by suitable references to mythology and antient history. This literary department is undertaken by M. CROZE-MAGNAN, well-known by many works on the fine arts, and particularly on Painting. With each number, also, is given a portion of some General Discourse, which is intended, when complete, to form an Introduction to each Volume.—If the work be prosecuted and concluded with the same taste which is displayed at its commencement, it will reflect great honour on the editors and on the artists employed under them; and it cannot fail to furnish an entertainment of a very superior kind.

The three Numbers now on our table contain (No. 1.) *La Belle Jardiniere*, from a picture by *Rophael*, *Les Charlatans*, by *Karel du Jardin*;—*Hunting the Deer*, by *Wouvermans*, and (statue) the *Bacchus* of *Richlieu*. (No. 2.) *Moses treading under foot the crown of Pharoah*, by *Poussin*;—*A Soldier offering money to a young woman*, by *Terburg*;—*Hunting the Heron*, by *Teniers*;—(statue) *Psyche* and *Eros*. (No. 3.) *The Annunciation*, by *Solimene*;—*The Alchymist*, by *Teniers*;—*The Passage of the Rhine*, by *Vander Meulen*;—and (statue) *Polyhymnia*.

These plates are charmingly executed, and must delight the man of taste: but we except that which represents the statue of *Psyche* and *Eros*. We see no beauty in the countenance of *Eros* (or Cupid); and the face of *Psyche*, so far from resembling any visage human or divine, is more like something in "*the waters under the earth*," viz. a cod's head.

Though we cannot communicate to our readers the pleasure which these engravings has afforded us, we shall lay before them some specimens of the accompanying descriptions; whence they may form a judgment of the manner in which this part of the work is executed, as well as present to their imaginations the subjects which they are designed to elucidate. The following is the account given of the picture called *La Belle Jardiniere*, or the beautiful female gardener:

"The Virgin is represented sitting on a block of stone, on a ground enamelled with flowers; the infant Jesus rests on his mother's right foot, looking up to her with attention and tenderness; the Virgin supports him with her right hand; and with the left she clasps the arm of Jesus, while she fixes her eyes on this dear object, and seems to derive a pleasure from the contemplation of him. To the left of the Virgin, is seen St. John on his knees, supported by his cross, and viewing Jesus with respect, who is placed opposite to him. The groupe

groupe is skilfully composed, and the eye reposes with pleasure on the respective expression of the three figures.

'The landscape represents a country decorated with buildings. It may be perceived in this picture of *Raphaël*, which is in his second style, how this great man had already profited by the works of *Leonardo da Vinci* and *Michael Angelo*: his figures are more round, his draperies are thrown with more grace and dignity, and his colours are more lively. We see also that he is putting in practice the rules of perspective which he was now studying; and in short that his genius was now developing itself, and its progress becoming every day more astonishing.

'It might be objected that Raphaël has not followed the Jewish costume in painting the Virgin, but has made her drapery and head-dress after the manner of a Florentine peasant, and has placed in her lap a book bound in the modern style; these defects, however, were common to all the painters of his time.

'From the Florentine dress of the Virgin, this picture obtained the name of *La Belle Jardinière*. It was undertaken at the desire of a gentleman of Sienna; and not being finished when the artist set out for Rome, he left it to *Ridolfo del Ghirlandajo*, to put the last stroke to the blue drapery. Francis I. bought the picture of the Siennese gentleman, from which time it has always made a part of the Collection of the Kings of France.

'It has been remarked that the minute circumstances, to which we give no attention in the works of ordinary masters, ought not to be overlooked in the paintings of those artists who have distinguished themselves by the splendor of their genius and the accuracy of their conceptions; especially when they appear to be solicitous of following the indications of nature. This composition appears to me to furnish an example of the truth of this remark. Why has *Raphaël* made the Infant Jesus rest on the foot of the Virgin? I apprehend that he wishes by this trait to characterize the respectful tenderness of the Holy Mother, who in her son beheld her Saviour.—Some persons may accuse this remark of littleness: but it will not appear in this light to the artist who reflects on the nature of his art.'

We should accuse this idea, not of littleness, but of a want of all foundation; for who could possibly infer, from a mother's resting the feet of a child on one of her own feet, that she regarded him as her Saviour? Can any idea be more far-fetched?

There is, no doubt, much truth in the subsequent observation:

'*Raphaël*, in all his pictures of the Holy Family, has studied to give to his personages a suitable character, and that ideal beauty which religious Faith assigns to them. The Holy Virgin has on her countenance that air of openness, dignity, modesty, and goodness, which, combined with the regular traits of her figure, impress us with the idea of beauty united to virtue, and perfectly represent that Holiness which is the distinguishing attribute of Mary.'

In the remark, however, which immediately follows, we find more of the enthusiasm of the artist than the judgment of the critic:

'The

'The Infant Jesus is a most beautiful and graceful figure; and through the playfulness of his infancy, we seem to see the Majesty of a God made Man. His look, though lively, is soft and tender; his smile is innocent; and his whole physiognomy carries the stamp of a grandeur above human nature.'

That man must certainly have an "eye in a fine frenzy rolling," who can see all this in *Raphaël*'s picture. The two boys are beautifully painted, but there is nothing super-human in them, nor is there any trait more divine in the aspect of the infant Jesus than in that of St. John. It must, indeed, be impossible for a painter to express, in the look and attitude of a naked child, 'the Majesty of a God made Man:'—but all professions have their *extravaganza*, and in none does it prevail more than in that of *virtû*.

M. CROZE-MAGNAN's account thus concludes:

'Many other painters have endeavoured to represent the same subject, but they have only painted beautiful women and fine boys; *Raphaël* alone has exhibited Holiness under the traits of Mary, and God under the graces of Infancy.'

'The *Beautiful Gardner* has been engraven by Chevreau, but this plate is become extremely scarce. The size of the picture is 3 feet 7 inches and 6 lines, by 2 feet 5 inches 6 lines, French measure.'

Equal pains are taken to illustrate the statues. We transcribe a part of the historical and descriptive account which accompanies the plate representing the *Bacchus de Richlieu*, in the first number:

'Apollo and Bacchus are the two Gods in whom Sculptors and Poets have sought to unite all the ideal beauties of the human frame; and they have painted them as enjoying an eternal youth.' Ovid writes, speaking of Bacchus, (Metam. l. iv. fab. 1.)

——"*Tibi enim inconsumpta juventa est,*
Tu puer æternus: tu formosissimus alto
Conspiceris cælo."

'This Deity has always been represented with beautiful hair floating on his shoulders and about his neck; and it is principally by this distinctive character that we recognize all the antique heads of Bacchus. Hair is the chief ornament of youth and beauty: it is, as some person has observed, to the countenance that which herbs and flowers are to the fields, and leaves to the trees. Let a female (says Apuleius) fall from Heaven or arise out of the ocean, surrounded by the Graces, and accompanied by the Loves; let her be dressed also in the girdle of Venus; if you despoil her of her hair, it is impossible that she should please, any more than her husband Vulcan.

'The form both of the countenance and the body of Bacchus was equivocal, and partook of both sexes. We might apply to this figure the lines in Horace (lib. ii. Ode 5.) on young Gyges of Cnidos:

"*Quem si puellarum insereres choro,*
Mirè sagaces falleret hospites *Discrimen*

Discrimen obscurum, solutis
Crinibus ambiguoque vultu."

and the picture which Ovid draws of Atalanta in Metam. Lib. VIII. l. 322.

"*Talis erit cultus: facies quam dicere verè*
Virgineam in puero, puerilem in virgine, posses."

'This statue, known by the name of the Bacchus of *Richlieu*, is of that kind of marble which is called at Rome *Greco-duro*. It was restored at Florence, and the right arm is modern. It appears to be one of those antiques which *Primaticcio* sent from Italy to Francis I.; and the Cardinal *Richlieu*, becoming possessor of it, sent it to his country seat in Touraine: but the Maréchal of that name, in the reign of Louis XV. brought it back to Paris, to adorn the garden of his hôtel. At the period when the Vandalism of the Revolution was bent on the destruction of all the works of art, this statue was saved by depositing it in the Museum of the French Monuments; and it has now taken the place which belongs to it among the *chefs-d'œuvre* of antient sculpture which are to be found in the National Museum of the Louvre.—Its height is 5 feet 11 inches, French measure, from the bottom of the plinth.'

As the Dissertation or antient Painting, of which four pages are given with each Number of this splendid work, is yet incomplete, it is not properly the subject of review.—We shall be happy to observe the progress of this undertaking, and to make those extracts and remarks which will enable our readers to appreciate at least its literary, if not its scientific merit.

Mo-y.

ART. XIV. *Mémoires de l'Institut National*, &c.; *i. e.* Memoirs of the National Institute at Paris, Vol. IV.

[*Article concluded from our last Appendix, pp.* 496—513.]

MATHEMATICAL *and* PHYSICAL MEMOIRS, *concluded.*

Monography of the Genus Tilia. *By* M. VENTENAT.—*Linné* divided this genus into *T. Europæa* and *T. Americana*, but the present author objects to this arrangement, from there being many distinct species of the *Tilia* both in Europe and America. He therefore divides it into six species; viz. *Mycrophylla*, *Glatyphyllos*, *Glabra*, *Pubescens*, *Rotundifolia*, and *Heterophylla*. The descriptions are ample, and are ilustrated by five plates.

On the Analysis of Human Urinary Calculi, and the different Materials which compose them. *By* MM. FOURCROY and VAUQUELIN.—The principal facts contained in this memoir, as well as in two additional papers on the analysis of urine, which occur in another part of the volume, have already been laid before

the public in the *Annales de Chimie* *, by these able and indefatigable chemists; though it would appear, from the manner in which their observations are now transmitted to the Institute, that this respectable body was the first medium of their communication to the world. Previously to the discoveries made by the authors on the nature of urinary calculi, those substances have generally been regarded by chemists as composed only of the lithic or uric acid combined with phosphate of lime: but, at an early period of their inquiries, MM. F. and V. were led to notice, in some calculi, a remarkable difference between the general appearance and structure of their strata; and, on subjecting them to examination, they discovered that the interior part was composed of pure uric acid, while the external, which was white and lamellated, consisted of the phosphate of ammonia and magnesia:—a substance which was not hitherto suspected to exist either in human urine, or in urinary calculi. This triple salt forms the greater part of such stones as have attained an enormous size, and is almost always the last matter which is deposited. It has been found in four different states, viz. pure, or mixed with calcarious phosphate, or with uric acid, or with both: but it has seldom (if ever) been observed, that any one of those ingredients have constituted the whole of an urinary concretion.

In some species of calculi, which, from their similarity of shape to the mulberry, have obtained the name of *mulberry-shaped*, the authors were disposed to think that there was a considerable quantity of phosphate of lime, in a state of very remarkable density. After a great number of experiments, however, they found that they were deceived in this idea; and that the ingredient which occasioned the density, semitransparency, and susceptibility of polish, for which the mulberry-shaped stones were so remarkable, was the oxalate of lime.

Another product of some species of calculi, which these gentlemen discovered, is silex, coloured with an animal matter, and mixed with some portions of phosphate of lime. They suppose it to reside originally in urine, and to be derived from water and certain aliments. Animal matter and water likewise exist in urinary calculi, but in different proportions.

From the effects of various re-agents on the substances which have now been mentioned, MM. F. and V. are inclined to indulge a sanguine hope that lithontriptics may soon be employed with a well-founded confidence of their efficacy:

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* See Rev. N. S. Vols. xxviii. p. 565. and xxix. p. 558. We now recapitulate the facts, and state them more at large.

'Already,' say they, 'five of the substances, of which urinary calculi are composed, have yielded to the appropriate re-agents to which we have submitted them, from a knowlege of their composition. Uric acid, in fragments of a centimetre in diameter, chosen from the most solid varieties of this substance, was dissolved, after some days immersion, in an aqueous solution of caustic potash; so very weak, that it could without danger be injected into the bladder. The same effect took place with the urate of ammonia. The phosphate of ammonia and magnesia, in solid pieces of a centimetre and half in thickness, suspended by means of a thread in muriatic acid very much diluted and considerably less sharp than lemonade without sugar, were entirely dissolved in a few hours. Phosphate of lime was dissolved in the same way, but it required a longer time than the phosphate of ammonia and magnesia.—Portions of oxalate of lime, taken from the hardest mulberry or moriform calculi, resisted solution a much longer time: but an immersion of five days, in nitric acid very much diluted, and incapable of affecting the parietes of the bladder, has been able to soften and reduce them to a spongy state. By the solution of the five most frequent materials of urinary calculi, animal matter is separated from the ammoniacal phosphate of magnesia, in the form of flakes, or light membranes, similar to those which envelope hydatids.—The portions of oxalate of lime, while they preserved a brown colour in softening, retained completely their primitive form, and resembled a sort of mucous canvas like the cartilage of bones. The siliceous nucleus of the 64th calculus, the only one in which we have discovered this formation in 100 different concretions, might seem likely to oppose more resistance to the action of solvents: but the state of minute division in which the silex exists, and the way in which it is attached by the fluoric acid largely diluted with water, permit us to rely on this re-agent for those calculi in which silex forms a part.

'While we see portions of earthy phosphates so speedily and so easily dissolved in very weak acids, we may conclude that, if those fluids were to remain in the bladder for a few days, it would suffice either to produce a complete solution of such calculi as are composed of earthy phosphates, or to diminish materially the volume of those which, though formed in their interior of the uric acid, or of oxalate of lime, are yet covered by layers of those phosphates, of a thickness more or less considerable. In such calculi as have their centre formed of the uric acid, it is necessary, after the employment of an acid injection, to proceed to that of an alkaline one.

'The difficulty of distinguishing the species of calculus contained in the bladder is not an unsurmountable obstacle to the choice of solvents; since we not only know, from a long attention to those concretions, that their external layers are very frequently formed of phosphates, but we have only to vary the injections of the properly diluted muriatic acid or caustic alkali, in order to attain the same object, attending, with care, to the permanence or diminution of the symptoms produced by the presence and volume of the urinary calculus.'

In a future paper, the ingenious authors will enter into a developement of the principal characters of urinary concretions,

with experiments on the action of the solvents which are appropriate to each.

Of the subsequent memoirs in this volume on the same subject, we shall take notice in their order of occurrence.

Description of the Intercostal Nerve in Man. *By* ANTHONY PORTAL.—This paper was intended for publication in the Memoirs of the Academy of Sciences for 1790, but, as the event of the Revolution put a period to the labours of that body, the author now presents his communication to the Institute. It is purely descriptive, and does not admit of abridgement.

On a New Genus of the Family of the Palm. *By* M. LABILLARDIERE.—The plant here described, to which the author gives the name of *Areng Sacchifera*, or Sugar-bearing Areng, is very common in the Moluccas; and, like the other species of Date Tree, it is of very extensive utility. By proper incisions, a juice is obtained from it, which affords very good sugar by evaporation. Two plates accompany this paper.

On the Prisms which are found in the horizontal Beds of Plaster and Marle in the Environs of Paris, and on their Analogy with the Prisms of Basaltes. *By* M. DEMAREST.—From observing the disposition of beds of plaster and marle in the neighbourhood of Paris, this author concludes that the desiccation of horizontal strata deposited by the sea, and the cooling of strata of lava, give rise to the same effects, viz. the production of prismatic forms, running through the whole extent of the strata.

On the Variations observable in the different Portions of Milk taken at one Milking. *By* M. PARMENTIER.—It is well known that a considerable difference exists between the first and the last portion of milk taken from a cow; and that the first is much more serous, less viscid, and capable of yielding a much smaller portion of butter, than the last. M. PARMENTIER, in concert with M. *Deyeux*, has paid much attention to the subject of milk; and, in this paper, he compares, with considerable care, portions taken at different periods of the same milking, in order to ascertain in what the differences between them consist. All his observations uniformly discover that the last portions of milk, whether of cows, goats, or sheep, are superior to the former in flavour and density; that they are more easily coagulated; that they afford more cream; and that the cream in proportion yields more butter.

With regard to the cause of this striking difference, the author submits as a query, whether it may not arise from the last portions of milk being those which were first deposited in the udder.

Observa-

Observations on Charcoal and carbonated hydrogen Gases, in three papers. *By* M. BERTHOLLET.—From the numerous experiments made by the author on the subjects of these papers, he is confirmed in the ideas which he has long entertained, that charcoal is composed of carbon and hydrogen, together with a small quantity of oxygen; which last, however, may be in great measure dissipated by heat. For the sake of accuracy, therefore, he conceives that the gaseous oxyd of carbon, the important discovery of Mr. Cruikshank, should receive the appellation of oxicarbonated hydrogen.

First Memoir on the Natural History, Chemical and Medical, of Human Urine; containing some new Facts on its Analysis and spontaneous Changes.—Second Memoir on the Natural History, Chemical and Medical, of Human Urine; in which are particularly considered the Properties of the peculiar Matter which characterizes it. By MM. FOURCROY and VAUQUELIN.—From the result of the experiments of these gentlemen on the analysis of urine, and those of other experienced chemists on whose accuracy they rely, it appears that it is composed of the following substances, viz. muriate of soda; muriate of ammonia; phosphate of lime; phosphate of magnesia; phosphate of soda; phosphate of ammonia; uric acid; benzöic acid; gelatine and albumen; a substance which they denominate urea; acetous acid; oxalic acid; and silex.—From the effects of putrefaction, various changes take place in the management of the component parts of urine; the proportion of ammonia is continually increasing; hence the production of a greater quantity of phosphate of ammonia, and the formation of several new salts by the union of the ammonia with certain bases, as the uric acid, the acetous acid, and the benzöic acid. With the phosphate of magnesia, the ammonia forms a triple salt. The muriate of soda and muriate of ammonia unite to a portion of urea, and, by the agency of this substance, undergo a change in their crystallization.—The increase of the quantity of the gelatine and albumen seems, in the opinion of the authors, to be the principal cause of the formation of calculi; since the substances which compose them, though existing in so large a quantity as to be precipitated, would still pass off with the urine if it were not for the effects of the albumen and gelatine: which, when they coagulate, being concrescible and flaky, attract and bind together in some way the particles of the uric acid, or of the earthy phosphates which are precipitated. The quantity of the albumen and gelatine varies very much in the same urine at different times, and the principal cause of this diversity seems to be the state of the digestive organs.

In the second memoir, the authors enter into a long and detailed account of their experiments on the nature of urea; a substance which exists in considerable quantity, and which is considered by them as the proper and characteristic component part of urine. It is obtained by evaporating this fluid to the thickness of a syrup, suffering it to cool, and then pouring on the mass four times the quantity of alcohol, which dissolves the greater part of it. The alcohol is drawn off by distillation in a sand bath, when the urea is left of yellowish white lamellated crystals, of an intolerably fetid smell. After having deducted portions of the muriate of ammonia, muriate of soda, and benzöic, with which urea is generally accompanied, MM. F. and V. found that 217 parts of this substance afforded 200 of carbonate of ammonia, 10 of carbonated hydrogen gas, and 7 of charry residuum.—The carbonate of ammonia was resolvible into 90 parts of carbonic acid gas, 86 of ammonia, and 24 of water. On comparing these results, and reducing the compounds to their simple parts, there appeared to be, 217 parts of urea, 85.2 of oxygen, 69.4 of azote, 32.2 of carbon, and 30.2 of hydrogen; and in 100 parts, 39.5 of oxygen, 32.5 of azote, 14.7 of carbon, and 13.3 of hydrogen.

Most of the spontaneous changes, which take place in urine, are referred by these chemists to the slight union in which the component parts of urea are kept, and to the facility with which they are capable of forming new combinations. As a considerable part of the oxygen, which is obtained from urea by analysis, exists with hydrogen in the form of water, the principal ingredient which enters into its composition seems to be azote; and hence it is concluded that an important function of the urinary organs, hitherto overlooked, is to remove azote from the body, in the same way as carbon is removed by the lungs, or hydrogen by the liver.—Many interesting observations, which we trust will be farther prosecuted by the authors, are made on the probable advantage to which a knowlege of this new function may be applied, both in medicine and the arts.

so far Vell.

The volume relative to

LITERATURE *and the* FINE ARTS

now calls for our attention.

History. In the list of unprinted memoirs in this division, the subjects are mostly of higher interest than those which are treated in the papers that have been honoured with publication.

From the account of the disposal of prizes in the several arts of painting, sculpture, and architecture, by the Institute, we find that the subject in the former was the example of military discipline

cipline afforded by Manlius Torquatus; in sculpture, the visit of Pericles to Anaxagoras when dying; in architecture, an elysium, or a public cemetery; and two pupils in each art, who obtained the grand prizes, are to be sent to Italy to pursue their studies at the expence of the republic. We mention this circumstance, in the hope that it will excite due attention in the proper quarter. This liberality of the French government cannot be the object of too much praise, nor be too speedily imitated.

M. COLLIN-HARLEVILLE pays tributes to two associates who died in the course of the year; the one, *Anthony Le Blanc*, a poetical writer, whose fame (we believe) had not extended beyond his own country; and the other, *Charles Albert Desmoustier*, whose popular letters on mythology, and whose respectable attempts in comedy, are more generally known. The biographer justly observes that the *Lettres à Emilie sur la mythologie* have the fault which is too common in young writers of great promise, namely, too much finery. He considers the *Conciliateur* as the best of this writer's comedies. The *Cours de Morale, adressé aux Femmes*, a work partly in prose, and partly in verse, read at the Lyceum, and not yet published, is here highly praised. *Demoustier* had begun a long work which was to have been intitled *Galerie du dix-huitième Siècle*, in which the great characters that illustrated the close of the reign of Louis XIV. were to have been portrayed: but death snatched him away at the age of 38, before he had made any considerable progress in this grand undertaking; an event particularly to be regretted, considering the present low state of literature in France.

MEMOIRS.

On the Costume of the Persians under the Achemenides, (the race beginning with Cyrus the Great and ending with Darius Codomanus,) *and the Successors of Alexander*. By M. MONGEZ.—The researches, of which the results are communicated in this memoir, are highly creditable to the diligence and erudition of the writer; who states the object of his labours to have been the hope of rendering service to the arts of sculpture and painting, and of being able occasionally to illustrate chronology. He ~~renders~~ does justice to the merits of his predecessor in these investigations, the inflexible but unfortunate President *Brisson*: but he observes that this respectable magistrate, not being aided by the descriptions of the bas-reliefs of Persepolis, since published, and of the medals of the Persian kings, since brought to light, was not able to sift the niceties of his subject.—The matter of this paper being incapable of being condensed, we must refer those who have a taste for inquiries of this nature to the memoir itself:

self: but we shall take notice of some curious observations which occur in the course of it.

The civil costume of the Persians under the Achemenides, says the writer, is nearly the same with that of the Eastern people of this day, after an interval of 23 centuries. The tiara is to be found among the varieties of turbans still in use; and the large floating cloak, the long tunic with sleeves, and the large pantaloons, are still worn by various Oriental nations. The author candidly owns that he has been unable to dispel the obscurity in which the military costume of the same people yet lies involved. The garments of the magi, as is well known, were white; their tiara was different from that which was worn by others; they rejected all ornaments of gold; and a bundle of herbs served them for a sceptre, while they discharged the functions of religion.—He calculates the value of the Persian regalia at from 3 to 4 millions sterling.—Engravings finely executed, which admirably elucidate the conceptions of the writer, accompany the present memoir.

A second memoir carries the same inquiry down through the two next dynasties, those of the Arsacides and Sassanides. Arsaces, a Parthian, having driven the successors of Alexander beyond the Tigris, founded the Parthian empire; of which there is such frequent mention in the Roman history, and which lasted till the year 226 of our æra: when Ardeschir, the grandson of Sassan, and the founder of the dynasty of the Sassanides, wrested the sovereignty from the Parthians, and restored it to the Persians.

The Parthians professed a religion different from that of the Persians. They held the Magi in no respect. The Greek mythology at this time obtained a footing in Persia; and Christianity at the same period counted numerous proselytes among its inhabitants, who were fostered and protected even by its monarchs, influenced (as it is conjectured) by motives of policy. The predilection entertained by the same nation for the Greeks appears from the legends on their medals being in Greek, and from the title which some of the Arsacides assumed, that of ΦΙΛΕΛΛΗΝ, or friend of the Greeks. The Morocco boots, exclusively worn by the Emperors of Constantinople, formed a part of the regal costume of the Arsacides. It appears from a passage in Julian that, though the Parthians did not adopt the religion of the Persians, yet, like the Mantchou Tartars in China, they conformed to the civil customs and regulations of the people over whom they ruled.

The grandson of Sassan, having restored the sceptre to the Persians, revived all the rites of the Persian religion; the magi were reinstated in their functions and influence; and the sacred fire blazed on the altars, and was commemorated by medals,

medals, with legends in a particular character, which was not till very lately decyphered by the moderns. The new dynasty professed a detestation of the Greeks, and persecuted the Christians.

Those who would inform themselves respecting the peculiarities of the costumes of the Arsacides and Sassanides, as distinguishable from those of the Achemenides and the successors of Alexander, will be gratified by the details and remarks of M. MONGEZ. We can only observe that the dress, under the latter dynasty, grew more extravagant and fantastic; and that the same race appears to have introduced the bombastic titles which are at this day so common in the East. Thus Chosroes, writing to the King of Armenia, styles himself, "King of Kings, Master of Potentates, Lord of Nations, Prince of Peace, Saviour of Men; who, in relation to the Gods, is only a good and immortal man; but who, in relation to men, is a most illustrious God, whose glory is without bounds, a conqueror who vies with the sun, and who lends to the night its brilliant lights," &c. &c.

The next memoir is written by M. PEYRE, relative to the danger from fire to which the National Library is exposed, and contains a plan for removing it.

In a subsequent paper, the same author presents a plan, section, elevation, and description of a new Library; into the details of which we cannot enter.

A Dissertation on the Paper-Money of the Orientals. *By* M. LANGLÈS.—It appears from the first volume of the *Asiatic Researches*, that government-securities were issued in Hindostan at a period preceding the Christian æra: but it cannot be collected from the information there given, whether they were used or not as a circulating medium. It is indubitable that paper-money circulated in China, and in Persia, in the course of the 13th century. The convulsions and revolutions which have shaken the latter country would necessarily extinguish such a currency: but, even in the former, it has wholly fallen into discredit, and has not been known for ages; and while it was in use, it excited all the clamour in opposition to it which we have witnessed among ourselves. These paper-engagements, however, being vulgarly supposed to have magic qualities, have been preserved in great numbers to the present time; and he who has the good fortune to possess one of them suspends it in the front of his house, convinced that it will protect the mansion and its inhabitants from evil accidents.—On one side, was entered the sum which the bill represented, and on the other this inscription: "The court and the treasuries having issued this bill, thus marked with the Imperial

seal of the Mings, it is ordered that it may circulate as well as the copper-money; those who forge it shall be decapitated; and those who will denounce and bring to conviction persons so offending, shall receive 250 taels, together with all the lands and goods of the offender. Made in the —— year —— month and —— day of the reign of Houg-Vou."

M. LANGLÈS does not assert that the paper-money of the West was derived from that of the East, but properly admits that similar wants in each case may have suggested similar remedies for them. The circulation of the Eastern paper-money appears to have been compulsory, while that of the Western has been for the most part purely voluntary; which difference may explain why in the one region it has died away, while in the other it has wonderfully thriven, and produced the most beneficial effects. M. LANGLÈS recommends it to antiquaries to investigate the origin of the European paper-circulating-medium.

The memoir contains a chaptet from Myrkhond, an Arabic historian, giving an account of the suppression of paper-money in the kingdom of the Western Mongols, whose capital was Tauryz; and of whose monarch, Kai-Khâtân-Khân, who reigned in 1294, the author promises to present the public with a history.

An Epistle in Verse to the Artist Vien. By M. DUCIS.—A tribute to the merits of the artist to whom it is addressed, and in which those of some of his brethren are noticed. The poem flows in easy numbers, displays sensibility, is marked by discrimination, and has not the faults chargeable on the author's dramatic works.

On the Relations which existed in the 12th Century between Denmark and France; intended as an Introduction to the History of the Marriage of Phillip Augustus with Ingulburge, and of their Divorce. By M. F. J. C. LA PORTE DU THEIL.—We agree with this writer that history scarcely contains any thing more calculated to rouse curiosity, to fix attention, or to awaken sensibility, than the account of the above marriage, and its consequences. He professes to have examined original documents with the utmost care, and to have had the good fortune of discovering materials which never fell into the hands of former historians; these materials are a volume of letters written by William, a canon of St. Genevieve, who settled in Denmark about this period, and who carried on a correspondence with his friends in France; and also certain Letters of Pope Innocent III. relating to this subject, brought by him from the Vatican.

The University of Paris, the boast of the Cistertian Monks rendered at this time so illustrious by the piety and zeal of St Bernard

Bernard, principally induced that intercourse between the two countries, which is the subject of the present inquiry. *Eskill*, a relation of the royal family of Denmark, Archbishop of Lunden, and Primate of the kingdom, not only maintained an active correspondence with France, but frequently visited it, and ended his days at the celebrated monastery of Clairvaux; and his successor *Absalom*, a model for prelates, kept up a similar connection, and sent his nephews to be educated by the celebrated Stephen, Abbot of St. Genevieve, and afterward Bishop of Tournai. This worthy and learned person, wishing to repair the churth of St. Genevieve, assiduously cultivated the acquaintance of the prelates and great men of Denmark, and was a very principal cause of that connection between the two kingdoms which ended in the marriage in question. The Danes are said to have had a college for their youth opened at Paris about this time, or soon afterward.

This paper does credit to the diligence and spirit of research of the author, and it throws light on the state of society in a country little known at the period to which it refers. We have no doubt that the history, to which it professes to be an introduction, will be well received.

In an appendix-memoir, an expression which occurs in a letter of the learned Stephen of Tournai, describing the Bishop of Messina as the suffragan of the Patriarch of Antioch, calls forth a profusion of learned discussion, which must prove a rich feast to the ecclesiastical antiquary.—The worthy Stephen, writing to his friend Absalom the Archbishop of Lunden, observes: "*Ampullam tyriacâ* (*sic*) *probatissimâ plenam, ab archiepiscopo Mamertino, Antiocheni patriarchæ suffraganeo, concanonico et amico nostro, mihi datam*," &c. M. La Porte justly remarks that the see of Messina was never subject to that of Antioch, though it had been so for a time to that of Constantinople; nor does it appear that any of its Archbishops ever retired to St. Genevieve: but it is known that, about this period, an Archbishop of Mamistra in Cilicia, flying from the Saracens, who had over-run his country, took refuge in France, and probably accepted of a canonry in the church of St. Genevieve. Putting these circumstances together, the author infers that, through the carelessness of some transcriber, *Mamertino* was written instead of *Mamistrano*; and that Stephen referred to the Archbishop of Mamistra, not the Archbishop of Messina. That there is a mistake, no one can doubt; and we think that it is here not less ably than satisfactorily explained.

The Despair of Achilles on learning the Death of Patroclus. Translated into French Verse, by M. Villar.—With the French

it is still a desideratum to naturalize among them the Prince of Poets. The present attempt is not without claims to praise: but we do not think that we should be justified in encouraging this neat versifier, to undertake the gigantic task of exhibiting the matchless bard in a French dress.

Report made to the Class of Literature and the Fine Arts, and to that of the Physical and Mathematical Sciences, of the National Institute. By M. A. G. Camus, in the name of a Commission composed of MM. *Chaptal, Darcet, Duhamel, Vincent,* and *Camus.*—This report relates to some attempts made by M. *Boudier,* to substitute glass plates, in engraving, for those of copper. The art appears to be yet in its infancy: but the Commission entertain sanguine hopes of its being speedily brought to maturity. The superiority of the one substance over the other, if it can be made to resist the requisite pressure, is too obvious to need being stated;—the plate would not wear out, and it would pass to posterity unaffected by rust, while each impression would be equally good.

Reflections on Pindar, with a Translation of his first Olympic. By M. Bitaubé.—The veneration of the antients for Pindar appears, says this writer, from the order issued by the oracle of Delphi, that part of the offerings presented to Apollo at the Pythic games should be given to the poet, and that a seat should be allowed for him in the temple while he recited his verses; which seat was shewn as late as the time of Pausanias: one of his odes, also, was inscribed in golden characters on a temple of Minerva.

Some persons have imagined that the praises bestowed on Pindar by the antients attached rather to his lost works, than to those which have reached us: but Horace regards those which celebrate the victories at the public games, as equal to any of his other productions. The poet styles his own odes *the wings of victory;* and Horace represents them as crowns of more value than a hundred statues.

In order to relish this renowned writer, says M. Bitaubé, the reader must be master of the language; must be acquainted with the spirit, character, and manners of the Greeks; must imbibe their sentiments, make their ruling passions his own, and transport himself in imagination to their times. Those who do not perceive the excellencies, which produce in others an admiration of Pindar, should recollect the esteem in which his countrymen held the prizes at their public games; and that scarcely did the Romans set a higher value on their triumphs and orations. These exhibitions had the effect of arresting for a time the rage of war, and of producing temporary armistices; they

they marked important epochs in history; they had originated with august founders; and they were connected with the worship of the gods. Before the days of this poet, an antient hymn of Archilochus was chanted on the course in honour of the victor, and the city and the parents which gave him birth were proclaimed;—the native place is often the theme of Pindar's celebration.

The translation (in prose) of M. BITAUBÉ is in general executed with fidelity; in many instances, with felicity; and the spirit of the original is perceptible in it throughout. We cordially thank this respectable literary veteran, for the honourable zeal and sound judgment with which he has asserted the lofty pre-eminence of a favourite author.

The Olive, the Fig, the Vine, and the Bramble, a Fable; extracted from the Bible, Judges ix. 8.—*Socrates and Glaucon*, a dialogue from Xenophon, Memor. III. 8. *A Dialogue between two Journalists, on the words Monsieur and Citoyen.* By M. ANDRIEUX.—These poems contain much happy ridicule directed against the follies and extravagancies of exaggerated liberty: but why were not these weapons more timely exerted; and why are they now not directed against the crying evil of the day, the grievous yoke of military despotism?

Melpomené and Thalia, an allegorical Poem, in two Cantos. By M. COLLIN-HARLEVILLE.—The author here sketches, with considerable success, the distinguishing traits of the professors of the drama, both antient and modern.

Memoir on the Statue called the Borghese Gladiator. By E. A. GIBELIN.—That this fine antique does not represent a gladiator has been long admitted, and various conjectures have been hazarded on the subject. The idea of this writer is that it is the statue of a Σφαιριστης, or what we call a Tennis-player; and he supports this opinion with a great abundance of learning: adducing instances of statues being erected in Greece to the masters of this art. Indeed, in that country, athletic preeminence seems to have been honoured beyond that of any other kind.

The Pharsalia, Book I., a free and abridged Translation. By M. LE GOUVÉ.—This translator seems to be in a high degree animated with the sentiments of his author. His version appears to have been presented in the year V.; and we rather wonder that the courtly Institute, in the present state of things, and under the present government, selected it for publication.

This volume is concluded by a brief poetical *Dialogue on Comedy*, by M. COLLIN-HARLEVILLE; in which a critic points out

out to a young poet the difficulties attending the courtship of Thalia, and advises him studiously to consult that great favourite of the Muse, and that boast of the French stage, *Moliere.*

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see p. 532

ART. XV. *Caractère Militaire des Armées Européennes*, &c.; *i. e.* The Military Character of the European Armies; with a Parallel between the Politics, Power, and Resources of the Romans and the French. 8vo. pp. 147. Egerton, London. 1802. Price 4s. Boards.

THE armies which here pass under review, and the characteristics of which are discussed in a very intelligent manner, are the French, the Austrian, the Prussian, the Spanish, the English, the Piedmontese, the Neapolitan, and the Russian. Whoever the author may be, his remarks are worthy of attention, and we regret that they have hitherto escaped our notice. He commences with the army of France, because it has acted the most remarkable part on the late theatre of war; and here, we have no doubt, our readers will share in the surprize which we ourselves felt, when we found it asserted that, since the Revolution, the Artillery and Engineers of France, excepting only the Horse Artillery, have been absolutely despicable. In confirmation of this extraordinary position, he refers to the siege of Mantua, which place detained General *Kray*, at the head of the Austrian and Russian Artillery, fewer *days* than it cost *Bonaparte months*;—and it is to be remarked that the latter General at last succeeded more through the operation of famine, than by force. Williamstadt also opposed, and put a period to the successful career of *Dumouriez*; the little fortress of Philipsburg repeatedly baffled the efforts of the Republicans; the siege of Luxemburg engaged them during the whole campaign of 1795; and Ehrenbretstein gave them employ for a still longer period. In short, except Toulon, which was retaken more by a *coup-de-main* than by regular approaches, the writer does not recollect a single place, of any importance, which the Republicans have gained otherwise than by blockade, or as the price of an armistice; while, besides many more, the celebrated Citadel of *Turin*, and the almost impregnable *Coni*, were unable to withstand the artillery of the allies.

Another assertion hazarded by the author is, that the French army is, without any exception, the most disorderly in all Europe.

To what, then, does he ascribe the astonishing success of the Republican arms? To the immense superiority of numbers, in consequence of the levy *en masse*, under *Robespierre*, which enabled

enabled the Generals to make incessant attacks, without regarding the lives of their troops. This great source of conquest was afterward aided by the confidence inspired by victory, and by the licentiousness in which the French soldiers were allowed to indulge: but the circumstance which most contributed to the rapid progress of the Republicans, he maintains, was that they found partisans wherever their arms penetrated; since the deluded and the vicious, unhappily so numerous in the present age, were in all countries their natural allies. The present greatest strength of the French consists in the number and excellence of their light troops.

A remarkable trait is here said to distinguish the French armies:

'If the General has any plan in view, it is known to all the soldiers. In all circles, as well those of the officers as those of the privates, they discuss it, they reason on it, they make objections to it, and suggest other schemes. In a crowd of absurd observations, some that are just occur; the latter are applauded, and, from whatever quarter they originate, they are certain of reaching the Commander. While he walks in the camp, or visits the posts, a soldier will address him, and say; "General, if we did so and so we should beat these B——;" the General replies, "F—, you are right," receives the hint civilly, and considers it.—History furnishes many examples of important success being owing to the discoveries and remarks of private soldiers. While so great a concourse of men is occupied on one object, and men so intelligent as the French and so experienced, it may be expected that the best ideas will be started; and it remains only to collect and digest them; which is practicable solely in a French army.'

The writer states that the utmost latitude was given to the French Generals in the late war; and he rejects as fabulous the account which describes them as only carrying into effect plans forwarded to them from *Carnot*, and the military committee. The sole instructions sent to *Dugommier* by the Committee of Public Safety, when he took the command at the siege of Toulon, were comprehended in these words: "*Vous prendrez Toulon, ou vous mériterez nos regrets.*"

"Existing circumstances," and our opinion of the merit of the work before us, induce us to quote freely from the author's remarks on the British army. The English, he says, are indubitably the most intrepid people in Europe, who face death, and behold its approach, with most indifference and coolness; and a Briton fears less to put an end to his own life than to take away that of another; a generosity which is characteristic of true courage. The antient wars of France, the battles of Crècy, Poitiers, Agincourt, of the Spurs, the war of the succession, and that of the seven years, in all parts of the world, prove that the

courage

courage of the English, and their triumphs, are not confined to the ocean. After this praise, however, he ventures to tell us some unwelcome, but, it may be, salutary truths. Consummate, he says, as we are at sea, we have no system for our army. The nature of our service occasions our armed force to be split into endless divisions and subdivisions; and our Asiatic possessions are no more calculated to form Generals, than the Black Sea or the lake of Geneva are to form Admirals. The soldiers in the East and West Indies die before they gain experience; and the army necessarily consists of recruits. Scattered so widely, there is no unity in our armed body; nor is any minister sufficiently enlightened, or possessing sufficient authority, to remedy this evil by giving an uniformity to the different parts of the public force. The British troops which fought on the Continent in the last war, being inferior in number to those of the other allies, were obliged to act in subserviency to foreign commanders, and were not allowed to exhibit the qualities characteristic of them.

The author describes our cavalry as the finest in Europe, with respect to the beauty, the goodness, and the size of our horses, their excellent equipment, and the hardiness and firmness of the men; and he says that its charge is more formidable than that of any other: but he adds, as being the most swift, the horses are less manageable; and hence, after a charge, no cavalry requires so long a time to form. The English artillery is also stated to surpass all others in the selection of the men; and those who serve it are well instructed, and yield to none in courage and address. In fact, the English troops want only skilful leaders, who would be able to avoid and to repress the circumstances which are unfavourable to them, in order to render them the best, as they are the finest in Europe; since in them is found, in a superior degree, that natural valour which is the first element in the formation of a soldier.

With regard to the possibility and practicability of an invasion of this country by France, the author acknowleges his incompetence to discuss those points: but, he says, reflecting on the extent of coast, on the shortness of the passage in many places, on the facilities which the possession of the Low Countries (and, it may be said, of Holland and Spain) give to the French, and on the accidents of a sea naturally tempestuous, it must be allowed that an undertaking, which is in itself almost impracticable, may not be improbable. He supposes the case of the French being able to land 12 or 15 thousand men. All retreat, he observes, would be cut off; and success, death, or captivity, would be the sole results. The invading troops would

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in course consist of the flower of the French army; since their service would be such as, if they were not veterans, must depress their courage; while danger and necessity only call forth and inflame the valour of experienced soldiers, who have a grand object in view, and who know how they are to conduct themselves in order to obtain it. Each English individual will display equal courage, but the want of experience will prevent the success of his measures, and take away all confidence in the co-operation of the greater number; and, in war, the individual is nothing. Report will double and triple the number of the invaders: other debarkations will be announced in all parts; and the invading force will chuse a part of the country where it can best defend itself, in order to wait for reinforcements: whose landing the accidents of the sea will favour, and the difficulty of which will be removed, when no obstacle will be offered from the land to their debarkation. The French government will not calculate ón those who are killed or taken, but on those who succeed; and they will not regard the loss of 50 or 60 thousand men, when the object is so great.

After this sketch of what the author supposes will be the course taken by the invaders, he states his conjectures respecting the mode in which they will be opposed. The army, he conceives, will be composed of regular troops, militia regiments, and volunteer corps. Of this assemblage, the greater part will be without experience, and strangers to the usages of war. Their half knowlege, he thinks, may be most fatal; and nothing will be so much to be dreaded as a general battle. Numbers, brought into action at one time, will only augment the confusion of inexperienced troops; and they will have to face an active enterprising enemy, who will throw them into disorder by the rapidity and boldness of his movements, and who is accustomed to seize and take advantage of a favourable moment. The writer therefore recommends that, in the case of an invasion, such as he has described, we should not bring the whole force of the country to bear down on the enemy at once, but divide it into four, five, or six bodies; and, instead of putting in motion an immense mass, of which the greater proportion could act no other part in the engagement than that of increasing the confusion, we should attack the French without intermission by a succession of small detachments, and thus turn against them the manœuvres by which, in the beginning of the last war, they defeated the Austrian tactics. The English, he says, ought to attack the enemy for the first, the second, and several successive times; not with a view to decisive victory, but in order, each time, to destroy a certain number, and to reduce

the whole before they are reinforced, or before a landing is effected at some other point. In case of several embarkations at different places, he deems it important that the main force, in the manner already stated, should be employed in destroying one invading division, before it advances against another. In renewing their attacks incessantly, with numbers barely superior to those of the enemy, our troops ought to reckon only on the injury which they do to him, and not on complete success; and they should regard themselves as victorious, while they cause a loss to the enemy, though it should be less than that which they themselves suffer. By rendering the engagements thus (as it were) like single combats, the English will deprive the French of the advantages which they derive from their superior talents for manœuvring. He says that it is clear to demonstration, that it would be more dangerous to oppose 100 thousand men to 10 thousand French, than 20 or 25 thousand: that it is not relinquishing the advantage arising from numbers, but improving it to the utmost, to take care that each portion shall render itself effective by a separate engagement, while it is physically impossible that all should be able to exert themselves, if drawn out at once; and that it is making the most effective use of 100 thousand men, to fight four battles with 25 thousand each time: in which way, the country will have the advantages arising from numbers, without the inconveniences.

The author makes use of very cogent reasons, in favour of measures that would conciliate the Irish Catholics; and he lays so much stress on this idea, that it induces a conjecture that he belongs to that body, and that he acquired the faculty of writing French in consequence of having been long engaged in foreign service. Be he whom he may, however, he is a zealous friend of the British empire; highly sensible of the inestimable value of its constitution, liberty, and laws; and very capable of imparting to it important counsels, in the awful crisis in which it is now placed. We should not have taken so large a notice of his work, and more especially of that part of it which treats of the English army, had we not regarded it as having particular claims to the attention of the statesman and the soldier, and as eminently deserving of being seriously perused by the Generals who may command us in the event of an invasion.

Jo.

see p. 541.

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